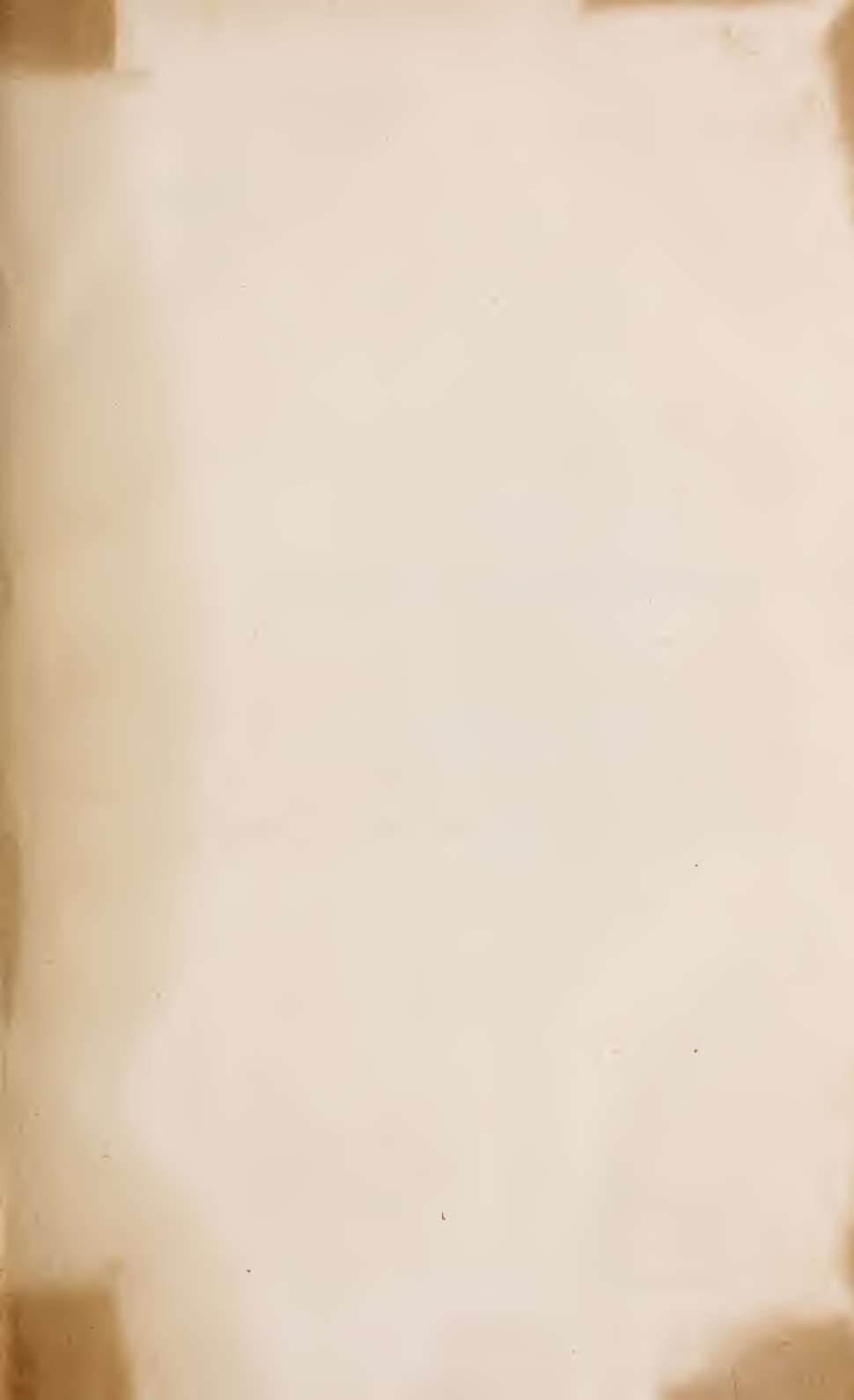


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## FOREIGN MISSIONARY CHRONICLE.

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No. 6.

## Board of Foreign Missions.

*China: Canton Mission.**Extracts from the Annual Report for the year ending October 1, 1846.*

This Report is made by the Rev. A. P. Happer, M.D., the only missionary at present connected with the Canton Mission; though we hope that before long another missionary will proceed to his assistance.

As most of those who constituted this mission at the date of the last annual report, are now at Ningpo, and will embrace the notice of their operations here in the report of the Ningpo mission, it is only necessary for me to give a statement in regard to myself, and of this mission, since I was left alone. And in thus presenting my first annual communication to the Committee, I cannot refrain from expressing my feelings of thanksgiving and praise, that after many long years of preparation and expectation, in the good providence of God, I am at length permitted to stand on heathen shores, and to recount the dealings of God with me, and of my poor efforts to serve him.

I would desire to acknowledge, with devout feelings of praise, the goodness of God in continuing me in my usual health during all the year, so that I have been able to attend to duties devolving upon me, without a day's interruption almost. The Committee are already in possession of most of the incidents of my personal history during the year, and of the motives and reasons that led to such action; and though it has been marked with changes and the interruption of plans, yet the feeling of my heart is, "He hath done all things well; blessed be his holy name."

It is necessary, however, briefly to recapitulate some of these occurrences. The vessel in which our little company journeyed across the waters, cast anchor in Macao Roads on the 22d of October, 1844. Brother Lloyd and myself came on shore that evening, and were welcomed to China by Brother Lowrie and Mr. Cole. The next day we all disembarked, and found tempo-

rary homes in the mission houses. At a general meeting of members of the mission in Macao, Oct. 25, after a season of prayer for guidance and direction to the Father of lights, I was assigned, in accordance with the suggestions of the Committee, in our Instructions, to the Canton Province, the location of the mission being left undetermined. . . .

*Account of the Boarding School.*

After noticing his residence for a season at Hong Kong, Mr. H. proceeds:

As all the brethren had left Macao, it was considered necessary that I should return to Macao to be with Mr. Cole. Before the matter was finally settled upon, I visited Macao to meet with Mr. Cole and Brother Brown. It was by us considered necessary for me to return to Macao, with the expectation of remaining there as long as the press was in Macao, and it was also deemed expedient to commence a boarding school in Macao under my charge. Before removing to Macao, where I arrived on the 1st of April, I had given notice to the boys in the Rev. S. R. Brown's school [under the Morrison Education Society,] that I was about to commence a school in Macao, and requested them to send word to the different villages from which they came, and in a very short time the man who had been my teacher for a short time, came to me, and gave me the names of eighteen boys, in a village, where he had been the village teacher, to whose parents he was going to write, in order to have them bring their boys to the school. . . .

I brought one orphan boy, whose whole care and education was committed to me, with me to Macao, and very soon numerous applications were made from the villages to which word had been sent, and about the middle of the month, the eighteen boys, whose names had been given to me, were brought by their parents. The applications amounted to nearly or quite fifty; of these I received twenty-seven boys, whom I thought most promising. I felt justified in receiving that number, from these considerations.

1st. That number could be very well accommodated in the house. 2nd. The expense of twenty-seven would be comparatively little more than that of twenty. 3rd. The labour of teaching them would be very little more for the first two years; and, 4thly, I supposed that during the first two years, the class would undergo a sifting, for various reasons, by some wanting to go home, not coming back, and being dismissed as unpromising, so that the close of the two years, would not find a class of more than fifteen, and I have seen nothing yet to change my views of the propriety of the matter; but much to confirm and strengthen it.

In the reception of these boys, the parents signed a paper, in Chinese, in which they agreed to let the boys remain in the school eight years, and to supply them during this time with clothes, and their common Chinese books, and in case of withdrawing their sons, they promise to refund at the rate of two dollars and fifty cents for each month they have been in the school, whilst I am at liberty to dismiss the boy at any time, if he should appear unworthy of continued support. So long as Mr. Cole remained in Macao, and I had no care of the business of the mission or of the house, I was enabled to give my mornings to the uninterrupted study of the language, and spend the afternoon with the boys, and we were enabled to arrange our hours with the two teachers, as to have them instruct the boys in Chinese in addition to their instructions to ourselves.

My method of instructing them in English is something as follows. I commence by teaching them to enunciate the sounds of the Roman letters and words. It was not the prominent object to teach them the meaning of words, but from the first to give special efforts to train their organs of speech to speak our language correctly, and to overcome, as far as possible, the difficulty the Chinese have in uttering the sound of some of the letters, as well as some of their combinations. But that they also might learn the meaning of words, before speaking the English words to them for their imitation, I gave them the corresponding Chinese phrase so they would understand it. In this way they have committed to memory a good part of the colloquial phrases, in an elementary book compiled by Rev. S. R. Brown, and some forty pages of a phrase book, by the Rev. Dr Legge, together with many of the objects of every day life around them. Though this system of training has been exceedingly laborious to the teacher yet I have been gratified with the progress of the boys, and encouraged from the degree of correctness, with which they speak what words they are able to use. They also committed the sentences in the First Reader of the A. S. S. Union, which, with the aid of my teacher, I explained to them. To enable you to judge in some

measure of the facility with which they commit the English of what is thus explained to them in their own language, I may state that they learned the Lord's prayer in one afternoon, so as to repeat all together with very little prompting, and some of them could repeat it very well individually, and some of them manifest a good degree of aptness in the acquisition of the language.

Their Chinese studies are continued under the instruction of a native teacher, with very little variation from the common method, except the introduction of the Testament in Chinese, as a school-book, and a part of which is committed to memory every day, as they do their own classics. The teacher is required to explain particularly the meaning of the characters in his lesson, and in the others so far as the ideas are at all suited to the comprehension of the boys. Some of the boys have finished Luke's Gospel, and are now committing John's.

The boys are assembled each morning and evening for family worship, when a portion of the sacred Scriptures is read and explained to them by the teacher, they all having a copy of the Testament in their hands. And I have been gratified in seeing their exemplary propriety of behaviour, during the exercise. At their first attendance, of course, they felt at a perfect loss what to do; but when I gave them particular directions as to their conduct, there was a ready and implicit compliance with each particular, and after two weeks time if any one could have come in during the time of prayer, and seen twenty-seven boys kneeling with their eyes carefully covered, and not a movement of the foot, or a whisper of the tongue during the whole time, he could not help feeling gratified; and often, when I have marked in addition to this quietness, the manifest attention with which they listened when any of my missionary brethren were present, and prayed in Chinese, I could not refrain from exclaiming, O that I could only speak freely to them in their own language, of the precious salvation revealed in the Gospel.

They spend the Sabbath in committing a specified number of verses of the Testament, and are assembled in the morning, when a chapter from Genesis is read and explained, and also a portion from Dr. Medhurst's explanation of the Ten Commandments, and in the afternoon, when they repeat the lesson they have committed, and a part of Dr. Milne's "Two Friends" is read and explained. Thus I seek to imbue their minds with the sacred truths of the word of God, and that they may be instructed in the sacred Scriptures, which are able to make them wise unto salvation. And whilst we all feel that these means of themselves, are inadequate to effect the conversion of their souls, I feel well assured, that your daily prayers ascend with mine, that the spirit of the Lord would "open their hearts to understand his word," and

"incline their hearts, to walk in the way of his commandments."

I am trying to find some copies of the "Shorter Catechism," which was translated by Dr. Morrison, and if I succeed I will have this as part of their Sabbath employment, and thus seek to give them a *system* of truth in Chinese, which will be hereafter more fully developed to their minds in English; and I expect soon to place the First Reader of the A. S. S. Union in their hands, and as they know the sounds of these words by writing the words on the black-board, try to have them learn to call the words from seeing the letters in the combination, instead of going through the process of calling over each letter before pronouncing the word. I think that their habit of learning their own character as a whole, will enable them to learn the sounds of our letters in combination with great ease.

The boys went home on the 20th of September to enjoy a few days' vacation, and to return about the 10th of October.

#### *Religious Service—Study of the Language.*

Public service in English, has been regularly maintained on the Sabbath in the mission house. But as, after December, every American family will have left Macao but one, it may be found expedient to interrupt it during the winter, and resume it again in the spring, when many families return from Canton.

My progress in the language has not been so great as I could have wished, owing to the frequent interruptions by the calls of the general business of the mission, and to the multifarious duties that fall upon me when thus alone in this mission. But as these duties devolve upon me, and are necessary for the efficiency of the whole, while I feel that I could have preferred a designation, where I might have devoted my time more uninterruptedly to the special objects of labour, yet as I have been assigned to this location, it is for me to endeavour to discharge all the duties devolving upon me with diligence and faithfulness, as God may enable me, cherishing feelings of thankfulness, that I may perform any part in this labour, however laborious, and not according to my own preference.

But I cannot cease to express my conviction of the great importance, not to say necessity of the Committee's sending an associate to this mission, as soon as a suitable labourer can be found. I will never complain so far as personal considerations are concerned, though I feel most deeply the privation of being here without Christian society, and sympathy and fellowship, but I cannot fail to express my full convictions, that the efficiency of this mission will be essentially hindered, by the want of an associate. . . .

### China: Amoy Mission.

#### Annual Report for the year ending October 1, 1845.

The Rev. John Lloyd and the Rev. Hugh A. Brown are the brethren connected with the Amoy mission. Dr. James C. Hepburn and wife, of this mission, are now in this country on account of Mrs. Hepburn's health.

During the year past, the history of the mission in this place has been one of mingled mercy and affliction, but mercy has superabounded. In the providence of God, two missionaries have been permitted to enter this field, while the only family remaining at the close of last year has been compelled by sickness to abandon it. When the reinforcement which left New York in June, 1844, reached Macao, they found that the Amoy mission was suffering a temporary suspension, owing to the absence of Dr. Hepburn and family at Macao in search of health. In a meeting of the brethren held in that city, shortly after the arrival of this reinforcement, the Rev. J. Lloyd was appointed to accompany Dr. Hepburn on his return to this place. As there was nothing to detain these missionaries in Macao, they left on the 5th of November, for Hong Kong, and thence came to this city where they arrived on the 6th of December, 1844. After making suitable arrangements for dwellings, they immediately entered upon the discharge of the appropriate duties of the mission. On the 6th May, 1845, your missionaries enjoyed the delightful privilege of welcoming the Rev. H. A. Brown as a co-labourer in this great harvest field. But in the midst of our joy, our bright sky was overclouded with gloom. The health of Mrs. Hepburn began to fail as the warm season advanced, and it soon became evident to all that to preserve her life, a change of scene was absolutely necessary. This was a severe trial sent upon your missionaries. After a prayerful consideration of the case, it was thought that Dr. Hepburn's path of duty was plainly marked out; and accordingly, on the 26th of June, he embarked with his family for Macao, intending, if Mrs. Hepburn's health improved, to go to Ningpo. After the departure of these dear friends, your remaining missionaries devoted themselves to the acquisition of this hard language, and have pursued this object with little interruption till the present time.

After Dr. Hepburn's return to this place, he resumed his labours in the dispensary in connexion with Dr. Cumming, spending one or two hours daily in healing the bodily maladies of the sick. What amount of labour he performed in this department, we cannot state with precision, and we do not think it necessary to expend any time in collecting, and enumerating the different diseases treated and recorded in the books of the establishment. Suffice it to say, that Dr.

Hepburn continued his labours in this department, up to the time of his departure. Of the tendencies and results of this kind of missionary labour, we have too few facts upon which to found any assertion.

Of direct labours for the spiritual benefit of this people during the year, there is but little to report. Neither of us now here, is sufficiently acquainted with this strange language to be able to communicate intelligibly with the people. During Dr. Hepburn's stay, he frequently took a handful of tracts, and went out into the lanes of the city to proclaim the unsearchable riches of Christ. He seldom, if ever, failed of getting an audience to whom to deliver his message, and upon whom he urged the acceptance of salvation. Of the result of these labours no estimate can be made, till the books are opened, and the dead, small and great, are called to judgment. It was a source of great grief to Dr. Hepburn and to us, that just as he was beginning to address the people intelligibly, he was called away. But God's thoughts are not as ours.

In the way of distributing tracts, not a great deal has been done by your missionaries. Dr. Hepburn, indeed, did not neglect this means of doing good; but since his departure, little has been done, and for two reasons, 1st. Your missionaries now here, are not sufficiently acquainted with the written language, to be judicious and intelligent tract distributors, and this reason assumes additional force in the fact, that the ignorant Chinaman is as importunate for tracts as his educated neighbour. Besides, most Chinamen know some characters, and just those same simple ones which missionaries first acquire; but, while this is true, it is also very probably true, that but a small minority can read fluently and understandingly. Now, in distributing tracts, we are exposed to being deceived in respect of the abilities of those who ask for books, to understand them, and consequently we may scatter them very injudiciously. 2d. The summer season is unfavourable to labours which expose one to the burning rays of the sun. We are even prevented from taking the necessary amount of wholesome exercise in the open air, for the same reason. The winter is our harvest season. When it returns, with its refreshing and invigorating breezes, we expect to devote a suitable portion of our time to distributing tracts. At present we embrace every opportunity of scattering them abroad, and we enjoy not a few of such opportunities in the case of persons who visit us. These persons are generally from different parts of the province, and belong to the reading class of the people. Consequently, our tracts are given to the best advantage; for those who receive are capable of reading them, and will carry them to places where we may not be

permitted to go in person for years. Those who receive our books, thank us for them with seeming cordiality; but how far they are read and understood, our very limited knowledge of facts will not allow us to say. We have, however, reason to believe that they are not wantonly destroyed. The Chinese have a superstitious veneration for their written language, and this will prevent them from abusing the tracts which they obtain of the missionary. We have a very good supply of tracts on hand at present, say, 1000 copies of Luke, 1000 copies of Acts, and 2500 copies of the two friends, besides a number of others which we have received from other quarters than from your own printing press.

In the department of education, we have done nothing during the past year, simply because we have but lately entered the field. Indeed, we can do nothing of this kind, so far as a Chinese education is concerned. We are but pupils ourselves in this language. We might open day schools in different parts of the city, but we think it useless to do so, for two reasons, 1st. The Chinese, at least the better classes, are sufficiently interested in the education of their children, to support schools themselves. 2d. If we should open such schools, we could not exert any beneficial influences upon them, on account of our inability to communicate with either the teachers or pupils. As to opening a boarding school in which to teach the English language, we have serious doubts of its propriety at present. Mercantile men, both Chinese and foreigners, would perhaps be pleased if we should do so, in order to prepare efficient clerks for their counting-houses; but whether any other advantage would be derived from such a school at present, is a question that admits of discussion. When we become better acquainted with this language, and able to act upon the Chinese mind through the medium of their own tongue, then all doubts may be removed out of the way, and we prepared to educate some of these heathen youth. At present, our appropriate labour seems to be to devote our time and energies to the acquisition of the language, so as to be able as soon as possible to enter upon the great means appointed by God for saving men, the foolishness of preaching.

Since we came here, our time has been fully engaged with the language. Our progress has not been rapid, and yet not such as to discourage us. We are full of hopes in regard to our final success in obtaining a knowledge of it; but years will have passed away before we shall be able to tell this people with a satisfactory degree of fluency, of the wonderful works of God. If our lives and health are spared, we hope to be able to say in our next report that we can convey truth to the minds of this peo-



ple. True, it will be done with a stammering tongue; but even this will be better than having our mouths entirely closed, as at present. This is a hard language, and we expect to encounter many difficulties before our final triumph, but withal, the study of it is pleasant. We have enjoyed it much.

God has been very kind to us in many things, and especially in the blessings of health. While others have fallen around us, and very near us, we have been spared. Our confidence in the healthfulness of this place is as yet unshaken. Though two of our missionary friends have been called to receive their crowns, yet we think that the climate of Amoy had little, if any, influence in bringing about the result in either case: We wish to say more on this subject, but our report is dilating so rapidly, that we must reserve our thoughts for another time.

In conclusion, we wish to say that God has been very kind to us. Our health has been excellent, and our enjoyments numerous. Hence we have reason for unfeigned gratitude; but at the same time we ought to be greatly humbled because we have possessed so little of the spirit of our Master; though if we know our own hearts, we wish to be useful in his vineyard here. We have our work, and have no inclination, no, not the least, to abandon it. We expect to meet with difficulties, but we hope to be able, through the prayers of the churches, and yours, as well as our own, to successfully combat them all. Pray for us. We pray God to bless you, and to make you a blessing to China:

### China: Ningpo Mission.

Annual Report for the year ending, October 1, 1845.

*Members of the Mission—Climate—Reception by the People.*

The members of the Ningpo Mission, in presenting to the Executive Committee their first report of a whole year's operations, do so with heartfelt gratitude to Him who has watched over and cared for them so long, and who has shown his favour so signally during the year whose history they now record. It has been to most of us a year of changes and novelty; occasionally trials and perplexities have disquieted us; but in general, it has passed pleasantly and profitably away.

This mission consists now of the two stations—Ningpo and Chusan, at which our members are thus distributed:—

*At Ningpo,*

Rev. M. S. Culbertson and wife.

Rev. R. Q. Way and wife.

Rev. W. M. Lowrie.

D. B. M'Cartee, M.D.

R. Cole, printer, and wife—in all, 8

*At Chusan,*

Rev. A. W. Loomis and wife. 2

In all, 10

When the Report was sent from this mission a year ago, the Rev. R. Q. Way and wife, and Dr. M'Cartee were the only persons on the ground, and both of them were residing in Chusan. On the 6th of November, they removed to Ningpo, leaving Chusan for a time unoccupied. In April, 1845, Messrs. Loomis, Culbertson and Lowrie arrived from Macao, the first of whom, for reasons previously given, remained in Chusan, while the others settled in Ningpo. In July, Mr. and Mrs. Cole arrived, bringing the printing-press from Macao, and also settled in Ningpo. The reasons of all these movements, and the facts of interest connected with them having been already laid before the Executive Committee, it is not necessary to repeat them here.

In the important points of climate and health, our expectations and hopes have been more than realized. The heat during one or two of the summer months of 1844, was so excessive, that we looked forward with some apprehensions to its recurrence the present year. But the summer has been, on the whole, cooler than usual, thus affording us an unusually favourable opportunity for acclimation; and though we felt somewhat weaker and languid during the months of July and August, we have escaped with little sickness, and find ourselves now, on the return of cooler weather, in the enjoyment of nearly the same health and strength that we possessed in our native land. The shortness of the hot season, and the coldness of the winter, are important considerations in estimating the effects of this climate; and though it is, perhaps, too soon to form a decided opinion, we are disposed to think it nearly, if not quite, as good as that of many of the States in our own country.

Our reception by the people of this place has also been as favourable as we could anticipate. That they should understand or appreciate our motives and objects in coming, we did not expect; nor are we disappointed, therefore, in finding that they entertain strange notions respecting us. Some think we have come as spies; some, that having so much money in our own country as not to know what to do with it at home, we have come here to spend it; some, that we are mere seekers of pleasure, though in a way in which they see little prospect of gaining it; and some, that we are a kind of amiable enthusiasts, actuated by some strange benevolence; while the majority see us, and wonder and gaze at us as foreigners, without

knowing, and scarcely desiring to know, why we have come, or what we believe. All this we had reason to expect before we came, but we had also reason to expect worse things, which we are happy to say have not been fully realized. We have come to a place which, only a few years ago, was the scene of war and bloodshed, of needless excesses, and in some cases of uncalled-for severity, and where, consequently, the feelings of the people would naturally be embittered against foreigners, and little disposed to put confidence in their professions. That these feelings should not occasionally appear, was not to be anticipated; and as will be seen in the sequel, they form an obstacle in our way. Yet we are generally treated with respect and politeness. As we make acquaintances among the people, we find many that are kind and obliging—many that appreciate our actions, though they understand not our motives; and occasionally we have been gratified as well as amused, to hear the common people who know us, quieting the fears of some who for the first time unexpectedly met a foreigner. Attempts to overreach us in what business affairs we have with them, we expected, and have experienced, but certainly not to the extent that was practised in Canton. There was, when we first came, an unwillingness to rent houses to foreigners; but it has always been less than at the other ports, and is gradually wearing away. This is the first of the five ports in which foreigners succeeded in renting houses within the city walls. The officers of the place, who are, to some extent, informed of our objects, have hitherto thrown no obstacles in our way; we have, therefore, been as much favoured in our reception among the people, as in reference to the climate of the place.

*Study of the Language—Native Converts—Church formed.*

As to our occupations, we can report little beyond preparatory work. It is but little more than a year since the first of our number set foot in Ningpo. It is less than a year since some of us arrived in China, and in this time little could be done except in acquiring the language. This has therefore been, and will continue to be, our principal occupation. In this is to be found one of our greatest difficulties; for of all languages, the Chinese is doubtless one of the hardest; and both faith and patience are required before it can be mastered. Of our acquirements, we can say but little; but that little is encouraging. On ordinary subjects, we can make ourselves understood by those around us; and we look forward to the time as not very far distant when our mouths shall be opened to speak freely to the people.

Along with the language, a part of our stud-

ies of equal importance is the character of the people. He who would be useful in China, must be well acquainted with the people among whom he labours; their superstitions, customs, modes of thought, and social intercourse; and must to some extent conform to them. Without some knowledge, and disposition to meet them on their own grounds, we can expect little favour among them. The state of society in Macao rendered it difficult to acquire such knowledge, or meet the people on any agreeable terms; but we do not find such difficulties here, and we anticipate speedily learning so much of their character and manners, as is necessary to pave the way for access to them. It is true we have not succeeded in gaining access to families as such; and the nature of Chinese society is so peculiar, that it may be long before their houses are freely opened to us. Much may be expected of the wives of missionaries in this respect, though not so much as if the language were less difficult of acquisition, or the cares of a family did not here, even more than in our own country, require a close adherence to the apostolic precept, to be "keepers at home." But though the difficulties are great, we do not despair of overcoming them.

The most interesting circumstances we have to report, are the baptism of a Chinese servant of Mr. Way's, who accompanied him from Singapore, and the formation of a church in this place. This young man, now about 23 years of age, received his first religious impressions among the missionaries in Siam. They have become much deeper since his connection with Mr. Way's family, (principally through Mrs. Way's influence,) and as he gave satisfactory evidence of piety, he was received into the church during the last winter. He uniformly bears himself well; and that he has a good character from those that are without, is evident from a remark made of him by a native of this place, who had frequent opportunities of seeing him—"Of all the Canton men I ever saw, Apoo is the only honest one, and he is an honest one." Several other persons connected with us, have at one time or other appeared impressed with the truths of our religion, and some have freely expressed their convictions of the vanity of idol worship, but none of them have given us evidence of a change of heart.

On the arrival of the brethren from Macao in April, it was deemed best to organize a church. This was accordingly done in May. The infant church numbered eight members, (three of whom are of Chinese extraction, and now consists of ten, without including the clergymen connected with the mission. It is the first Christian church on what is properly called Chinese soil; for though Chinese churches have been formed elsewhere, they are all on ground that does not belong to the Chi-

nese empire. In this, however, little credit is due to us, for of most of the members of this church, it is true that "other men laboured, and we are entered into their labours." Of the church thus formed, Mr. Culbertson has been chosen pastor, and Dr. M'Cartee ruling elder; the other clerical members of the mission assisting for the present in its government. Services on the Sabbath have been constantly maintained, and occasionally on week days. Although these services are in the English language, yet our regular attendance on them has excited no little curiosity among the Chinese, and has had at least this good effect—it has taught them that the foreigners have a religion, and a mode of worship, facts of which many were ignorant before.

In Chinese preaching, of course but little has been done, for want of ability to speak the language. By means of books, conversation, and occasional discourses, many have attained some knowledge of the facts and the doctrines of Christianity. The seed has at least been scattered by the wayside.

#### *Schools—The Press.*

The subject of education has occupied many of our thoughts. Supposing it to be the wish of the Board that some part of our energies should be devoted to this object, and finding in our numbers and situation among the people inducements to enter on this sphere of labour, we have made a beginning in which we trust we shall be sustained by the Committee and the churches at home. Arrangements have been made for a boarding-school of boys, to contain thirty or more scholars. This number would have been nearly filled up already had we received all who applied. Among the present scholars are some who are promising boys, and as soon as our arrangements are complete, we trust to have it filled up. Mr. Loomis has also commenced a smaller school at Chusan, which for the present we have felt constrained to limit to ten scholars. Mrs. Cole has also expressed an anxiety to commence a female boarding-school; but under the uncertainties of her health, accommodations for them, and the funds for their support, we have not been able to do more than authorize her to receive four or five for a commencement. May we not hope that the simple announcement of these facts will induce the friends of our cause at home to enable us to carry forward our plans? . . .

The printing office, during most of the year, has been at Macao; but as it is now here, and will probably remain here, an account of its operations should find a place in this report. In giving an account of what has been done, it must be borne in mind that this is the first year in which the press has been in full operation, and that even in this time, there has been no

small amount of labour to perfect its arrangements. It is also to be remembered, that for nearly three months, during the time of removing it from Macao to this place, and getting it in operation again, no work was performed: This on the one side. On the other, there were several months in Macao when the press of work was such that double sets of workmen were employed, and an unusual amount of work done. This is not likely to occur again for several years; and at present we deem it desirable to give more time to perfecting the font, and completing the arrangements of the press, than to urging work forward so rapidly. It is not likely, therefore, that next year's report will offer so large a result as the one we now present.

#### Works printed during the year:—

Titles.	Size	No of pages	No. of copies.	Total pages.
List of Chinese characters	4to	110	400	44,000
Gospel of Luke	8vo	68	14,500	986,000
Book of Acts	8vo	68	15,000	1,020,000
Two Friends	12mo	72	10,000	720,000
Milne's Sermons	12mo	100	7000	700,000
Miscellaneous				10,000
To which add those of last year, from June to September.				3,480,000
Specimen Book	8vo	44	500	22,000
Epistle to the Ephesians	16mo	21	5000	105,000
Tract on the 10 Com'nd'ts.	16mo	7	5000	35,000
Total since the first.		490	57,400	3,842,000

This table gives a total of 3,642,000 pages, printed by one press in nineteen months after it arrived in China. When it is considered that in this time the greater part of the type used in printing had to be cast, and prepared for use, the whole arrangement of the type in cases to be made, all the fixtures for the printing-office to be made, and all the workmen, with a single exception, to be taught the very first principles of the art, it will be seen that there is much cause for gratitude to God, who has enabled us to succeed so well. What has been done is in many respects a first experiment in a new art; it has been prosecuted amidst many disadvantages, arising from inexperience and a want of the proper facilities, in a country where such a thing is almost unknown, and in the face of strong and discouraging prepossessions against its success. Notwithstanding all these difficulties, work has been executed at rates nearly, if not quite, as cheap as the cheapest ever done by or for missionaries in China; and we see no reason why additional experience, and the completion of some arrangements already in progress, or contemplated, should not enable us to throw off work both better and cheaper than we have heretofore done.

It may be asked, "Can we print as cheaply as the Chinese do?" To this we may reply,

that the Chinese have several styles of printing, and, of course, varying prices. If the lowest kinds be taken, or even the majority of what they print, the answer must be, we cannot print so cheaply as they. But one who examines the Chinese works referred to, the miserable paper employed, the characters badly cut, and worn almost illegible by frequent use, and the difficulty with which works thus printed are read, will not wonder that we cannot compete with them in price. But we conceive that this is not a fair standard by which to judge the productions of our press. Since coming to Ningpo, we have frequently heard literary men, when they opened some of our books, exclaim, "How beautifully they are printed!" and therefore we feel justified in taking the good and best productions of the Chinese printing-office to compare with ours. We do not fear comparison with them in any respect, (save in some characters badly prepared at first, and susceptible of improvement,) and we are sure that in the long run, printing by metallic type will be found the cheapest and the most expeditious. It is true that the outlay of capital at first is vastly greater than is required by the Chinese mode; but this may be found to be a small consideration when account is taken of the amount of work which the churches expect to perform in this way for China. . . . .

#### *Medical Practice.*

A good deal of attention was paid by Dr. M'Cartee, in the first part of the year, to medical practice, both in the dispensary and in private families. Several thousands of patients were thus prescribed for; and in addition to the relief of suffering thus imparted, a favourable impression has been made in the community respecting the character of the foreigners, who laboured for their good without expecting any return. Were there no other advantage, this alone would repay the expenditure of time and money in medical practice. Of late, the time of the physician has been occupied with arrangements necessary to the settlement of the mission on a solid basis; and the arrival of a physician connected with another Board, has rendered his attention to Hospital practice less necessary. Hereafter, it is his purpose, (with the advice of the mission,) to give the time spent in medical practice chiefly to the villages and country around Ningpo, itinerating among the people, and gaining their good will in their own neighbourhoods.

#### *Distribution of Religious Tracts.*

In the circulation of religious tracts, we have as yet done nothing systematically. Indeed, the want of suitable tracts has prevented us from doing much in any way, as our supply was limited, and the variety on hand not ex-

tensive. Nor are we prepared, as yet, to commend or approve of the indiscriminate circulation of tracts, nor even of giving them to all who ask for them. Experience has shown that multitudes apply who cannot read, and that many read who cannot understand. The system of Chinese education is such that several years are spent in simply learning the names of the characters, without any instruction in their meaning; and as many never prosecute their education beyond this point, their reading is of little advantage. Our practice, therefore, has been to be sparing of our books, except where, by speaking with the people, we had excited a curiosity to read the books, or where we had good reason to know that the books would be carefully read. In this way, we have given away several thousands of tracts; and as our knowledge of the language, and our intercourse with the people increase, additional facilities will be found for this exercise of benevolence. We cannot, however, conceal our belief, that it is not by books, but by the oral preaching of the word, that our work is to be accomplished here. Books are valuable as an assistance, but they will seldom, if ever, take the place of the living preacher. We conceive it to be nearly as true in China now, as it was in Judea and Greece in ancient times, that "Faith cometh by hearing." Certainly it will be so if the church here, as elsewhere, is to be composed of the poor and despised of this world; for they can seldom even read, much less understand, the printed page.

#### *General Views.*

Here we might close our report of the year. But the mind is so constituted, that nature as well as wisdom, teach us to look forward, and survey the ground over which we must travel. We are but commencing a course of labour here, which is to be continued until the purposes of the Lord of the harvest are fulfilled. We deem it well, therefore, to glance at some of the leading sources of encouragement and discouragement, that have presented themselves to us since we came to this station; and we trust that the spreading of them before the churches of our native land will induce many to cry mightily to God on our behalf, as well as to render praises for his past mercies.

In the field of our labours, we find facilities and encouragements, and access to the people, such as few would have hoped for, when, less than four years ago, the first of our number landed in China. Then the voice of war was in the land; and, excepting Macao and Hongkong, and one or two places protected by the guns of the invading forces, there was no place of rest for the soles of our feet. Few anticipated the speedy termination of the war; and when five ports in China were thrown open to

us, "we were like them that dreamed." Confining, for the present, our attention to the port of Ningpo, among its advantages are the following:—

1. *Position and Climate.* It is in latitude 30° north, on a coast colder than that of North America. Although, therefore, it is not far removed from the torrid zone, it possesses a climate much like that of North Carolina. The heat, for two months in summer, is indeed oppressive, more so, perhaps, than that of some countries farther south, but it is of short continuance, and the pleasant and cool weather lasts throughout the year. There are occasional damp seasons, with much rain at times; but withal, we hope for much for ourselves and those who may come after us, from the climate.

The position of Ningpo is eminently favourable, (though perhaps not so much so as that of Shanghai.) In one of the central, richest, and most populous provinces of the empire, having easy access to Hangchow and Soochow, and to the heart of the country throughout Keangsi, it affords us a wide field already, and one that, when the country is opened, (for it will be opened, and probably before we are ready,) will stretch off in every direction, affording almost unlimited spheres of missionary labour.

2. The population of the country to which we have access already, is very large. The officers of Ningpo say that there are 100,000 taxable houses in the city and the suburbs. This, at the lowest calculation, would give a population of 400,000 souls. We have not been induced, by our own surveys of the city, to estimate it at so large a number—the sum of 250,000 being the highest that we had fixed upon. This, however, is not all. The "limits" in which we are allowed to roam about as we please, extend through the "Ning heen," or district, of which Ningpo is the capital. In this way, though we are confined to five or six miles on one side, yet in another we can go thirty, and in another nearly sixty miles. We have, therefore, a surface of nearly 600 square miles, over which we may freely roam; and, if we choose, spend days and even weeks in any part of it, and perhaps even form an out-station if we deem it desirable. Doubtless an attempt to do so would be opposed by the Chinese officers, but we are inclined to think that if prudently managed, it would prove successful. The population of this district, including Ningpo, must be more than half a million of souls; while in the immediate vicinity of Ningheen are the cities and districts of Tsz'-ke, Chinghai, and Fungwha, with others, to which, though we are not allowed to go, yet our influence must gradually extend. Such is the immediate field of our labours, such are the avenues extending

from it, by which we hope in time to spread the Gospel to other parts.

3. The language spoken here is a corruption of the Mandarin or court dialect. The principal difficulty in its acquisition is, that no elementary books have yet been prepared in it, but, from our experience thus far, we think it easier than either the Canton or Fuhkeen dialects. The character of the people, while it combines the vices of heathenism, is yet such as to give us much satisfaction in our intercourse with them. Such is our field of labour, and such are some of its prominent advantages. The harvest truly is plenteous.

4. Our fellow-labourers in this field are, Miss Aldersey, an English lady, who supports herself and a promising school of girls which, with great labour, she has gathered here. She is at present a member of the church we have organized, but should the London Missionary Society establish a station here, she will probably join the church they may form. It is as yet uncertain whether that society will form a station here or not. Mr. Milne, who was formerly here, has not yet returned from England, and when he comes, it is possible he may go to Shanghai; in that case there will be no station of that society in Ningpo.

Dr. D. J. Macgowan, of the American Baptist Board, and wife, are also here. It will be some time probably before he receives any reinforcement.

The Rev. George Smith, of the English Church Missionary Society, is also here, but a failure of health has induced him to abandon the hope of remaining in China, and he purposes leaving this place in a few days for his native land. That Society will probably establish a station here, but it may be some years before any of them arrive. *The labourers therefore are few.*

5. The leadings of Providence in reference to this country are also such that one who is wise, and will observe them, can scarcely avoid the belief that good is yet in store for China. Even when the country was closed to the access of all, save daring smugglers, there was sufficient in the promises of God to encourage hope, and lead to believing prayer for this ancient people. One who reads of God's purpose to "take out of the Gentiles a people for his name," and who believes that "the everlasting Gospel shall be preached to every nation, and kindred, and tongue, and people," would scarcely need any other assurance that a great and effectual door should be opened in China. But when to this is added the special promise to "the land of Sinim," Isa. xlix. 12, it will be seen that faith, as it regards China, is built upon "immutable things." True, the purposes of God have long seemed to slumber; mercy for China, if mercy was in store for her, seemed to

have tarried by the way. A wall, harder to be surmounted than her ancient northern barrier, rose in the face of every effort to enter the land, and China was a world by itself, shut out from communication with other nations, and the light of the Gospel. Such *seemed* to be the case. But all this while the providence of God was working unseen in its "mysterious way." A solitary adventurer of the Gospel came out. By slow degrees, and at long intervals, others joined him. Their numbers gradually increased,—the churches gradually began to awake to the claims of China, and at length a band of twenty or more were anxiously waiting, but not expecting so soon to behold, what God would do. And what has he done? He has made the wrath of man to praise him. He has brought the forces of a distant western land to the heart of China. He has opened, not one door, but five; and behold! while the doors are opening, the number of labourers is already doubled, and every one who now comes finds that, through the labours of his predecessors, years of influence are added to his efforts: We stand on the shoulders of those who went before. We are entered into the field of their labours, and though very much work remains to be done, yet we trust to gather with joy some of the seed which they sowed in tears.

But this is not all. A revolution has commenced in China, and the Great Ruler of all, who controls it, alone knows where it will stop. They greatly mistake who suppose that China will longer remain stationary, or that the doors which have begun to unclosed will not be thrown wide open. It may be like the Alpine glacier, long frozen to its rocky bed; loosed at last, it commences its mighty course. It moves with progress well nigh imperceptible at first, but faster by degrees: gentle rills trickle down its frozen sides: onward and yet onward it goes, till it rushes in ruin down the precipice, or melts in the valleys. Which of these shall be the fate of China in this revolution, it is not for us to say. It is not for us to measure the mighty march of God's providence, or limit the wondrous workings of his power; but it is for us to follow in his footsteps as his grace enables us, and to go forward when he commands, and in all cases to remember that he will be glorified in the nations, and exalted in the earth.

With such encouragements, and they are very great, we have also difficulties to meet that must not be lightly esteemed. Among these we may mention,

1. The evil example and influence of many of our own countrymen, and others who bear the Christian name. It is with pain that we speak of these things, for many of those of whose example we complain are honourable and upright men, and personally have shown us no little kindness. But the truth must yet be

said, and when it is said, it is, that the mass of foreigners know no Sabbath-day, and that many make no scruple of things of which it is a shame even to speak. These things are not done in a corner—the one we see, and the evidences of the other we meet on every side. Furthermore, we know that there are foreigners who go into their temples and bow down before their idols. This is done doubtless in jest, but the priests of their temples report it to the people, as an evidence that the Christians are also worshippers of idols. The general conduct of foreigners towards the Chinese, (with some honourable exceptions) is that of superciliousness and contempt. . . . Is it strange therefore that the Chinaman looks upon us with suspicion, and that in places where the unavoidable horrors of war, and the needless excesses of camp followers have been experienced, as at Canton and Ningpo, and elsewhere, we should have to make our way through ill-feeling and prejudice, and perhaps to struggle long before we can meet them on terms of equality and kindness? The women use the name of "foreigner" to frighten their children; and we have seen respectable men turn aside in evident alarm as we passed them, because they had experienced from men whose outward appearance is as good as our own, treatment that justifies such apprehensions. . . .

2. An obstacle, of which we have hitherto had but little experience at Ningpo, but which will doubtless soon show itself, is the *spread of Popery*. Few are aware of the deep hold the Roman Catholic religion took in China in the latter half of the seventeenth century, and of the persevering efforts to maintain and extend it, during the persecutions that followed. If it did not increase, neither did it decrease. In late years, and especially since the beginning of the present century, it has rapidly extended. Three hundred thousand converts (improperly so called, however, for most of them are descendants of those who embraced this faith long ago,) are scattered through the empire, and for one Protestant missionary there are three foreign and five native Roman Catholic priests in China. And now since the French ships of war bring Roman Catholic missionaries here, and the French government has espoused their cause, and insisted upon toleration for them, they may be expected to advance with a bolder front. That they will prevail more extensively than we, at least for a time, is what some of us expect; for their religion suits the Chinese mind, even more than those that are native to the soil; nor are those who propagate it at all adverse to use every means to extend it here. We are not disposed to prophesy of evil without cause, but unless we greatly mistake, the man of sin will prevail mightily here, before the time when the Lord shall consume him with the spirit of his

mouth, and shall destroy him with the brightness of his coming. With characteristic wisdom, they have adopted a name for the Supreme Being, (*Teen choo*, God of heaven,) which is perhaps the best that the Chinese language is capable of expressing. This is a point of no small importance, and it is one in which it is thought by some that the Protestant missionaries have failed; for the word *Shangte*, or Supreme Ruler, commonly adopted to them, is often confounded by the Chinese with the name of one of their own idols; nor can we well adopt the name *Teen choo*, without exciting the impression that we are Roman Catholics ourselves.

3. The most cursory enumeration of our difficulties would be incomplete, if we gave not a prominent place to the *traffic in opium*. Much misapprehension prevails in reference to this traffic, which is greatly to be regretted, for it gives those who maintain it a fair cause for saying that the Christian community of England and America are ignorant of what they complain, and are wasting their indignation on monsters of straw. To represent the opium dealers as a set of desperate ruffians, and the trade as similar in horror and cruelty to the African slave trade, may indeed for a while excite a strong feeling against it, but it must in the end retard the efforts of those who would put it down. From personal acquaintance, we can say that many of those engaged in this traffic are upright, honourable, and gentlemanly men, and that very few of them believe it to be half so injurious as it really is. As to its effects on the smoker, some of us (for on this point there is a diversity of opinion) doubt whether it is worse than, or even so bad as the habitual use of ardent spirits. That it imparts no benefit whatever to the smoker; that it impairs the bodily energies, and thus shortens life; that it beclouds the mind, and thus renders the man unfit for his station in society; that the appetite once formed grows upon its victim, and he is miserable without the means of gratifying it; and that an habitual smoker of opium is most likely to squander his property, and to become steeled against the warnings of the Gospel—these are facts which we presume none will deny. But whether these effects are more common, more certain, or more deplorable, than those produced by the same intemperance in ardent spirits, is a question perhaps not yet settled. Yet when all this is said, only a small part of the truth and of the evil is told; and the judicious reasoner will easily conclude that opium, in its effects on national character and prosperity is far worse than ardent spirits.

Where ardent spirits are freely used, as in the United States, it is to be remembered that they are manufactured in the country, and that their manufacture, and the production of the materials of which they are manufactured, af-

fords employment and profit to many thousands of persons. . . . But it is not so with the use of opium in China. The drug is used here, but all the profits of its production, manufacture, and transportation, accrue to the English government and the foreign merchant. It is brought to China in foreign vessels, and sold to the Chinese, not for the productions of his country, but for *solid silver*. Every year more than twenty millions of dollars, in hard silver,\* is paid for this article by the Chinese, who receive not a dollar in exchange, excepting the profit from the clandestine manufacture of opium pipes by a few potters. Since the commencement of the opium trade, some fifty years ago, nearly four hundred thousand chests of opium have been imported into China, which at the average cost of five hundred dollars a chest, amount to the sum of two hundred millions of hard dollars paid away—for what? True the amount of specie once in China was immense, and the balance of trade (opium not included) being in her favour, she received several millions of dollars annually. But when the opium is included, the tables are turned, the balance of trade is against her; and to make it even, she now pays away not far from ten millions of specie every year, which is carried to other parts of the world. In all this there is no profit to her. Neither her husbandmen, manufacturers, nor sailors derive any profit from the traffic, for it is exclusively in the hands of foreigners. But what nation can long endure an annual drain of ten million dollars in specie? That China has borne it so long is the only matter of wonder. At the present moment the amount of specie in the country must be one hundred millions of dollars less than it was fifty years ago. What must be the consequence of all this? Capital is taken away, and not only is absolutely nothing left in its place, but positive evil and loss to the estates, bodies and souls of the people. The consequence is that China is daily growing *poor*. Already multitudes live from hand to mouth, on what a beggar would hardly accept as a gift in our own land. . . .

Let any one look at the public buildings, the private houses, and the tombs in and about Ningpo, and he will see sad evidences of poverty and decay. Extensive repairs of the city wall are now going on, but in many places the repairs consist solely of masons chiselling off the stones of the wall to make them look new, while the effect of their labours is only to make the

\* A leading opium merchant from China, not many years ago, boasted to a Committee of the British Parliament, that more specie passed through the hands of his 'compradore' in a year than ever came into the coffers of the East India Company's factory, in the same time.—See the investigations of a Committee of the British Parliament respecting the delivery of opium by Capt. Elliot's orders.

stones by so much lighter, and therefore less useful. This is because orders have come to repair the wall, but the people or the country are really too poor to bear the expense: yet a report must be made that the walls are repaired, and therefore the officers resort to an expedient, which requires less money, and may blind the eyes of their superiors at a distance, but which a child on the spot must detect. The public offices destroyed by the English during the occupation of the city in 1841 and 1842 are now being rebuilt; and to save expense, the walls are built of materials, such as no mason or bricklayer in the United States would use to build a stable with—broken bricks dug out of the rubbish, broken tiles, fragments of earthen jars, and small stones, all put together without mortar. Such are three-fourths of the materials of which walls ten and fifteen feet high are built. And to give them a decent appearance, they are plastered over, washed, and marked as if they were large whole brick. Private houses are built in the same way. Few temples are built now like those built fifty years ago; and of those already erected, more than half stand needing repairs, but unrepaired. The tombs of the last dynasty, and of the present dynasty down to about thirty years ago, are often large, handsome and expensive structures, but you seldom see any like them now built; and even those already made are going to decay unrepaired, because the people are too poor to keep them in good condition. How low must be the condition of the country when a Chinaman's devotion to his ancestors, (the chief point in his religion,) will let him look upon and visit the family tomb without repairing it!

We could give many other facts in proof of the truth of our opinion, that the opium trade is secretly and surely impoverishing the people, and sapping the vitals of the country. In addition therefore to its evils to the opium consumers, we have those to the country; and when these are combined, how fearful they are! Few of the Chinese are aware of their real extent, but many of them have dim notions and gloomy forebodings, and when we come they regard us as concerned alike in the traffic, and partakers of its guilt. When we tell them not to use it, they ask why we bring it? And when we say, "Our people do not use it," they ask, "Then why sell it to us?" And what shall we say? Our hands are weakened by the effects of the traffic, and our hearts are made faint by the evils which we fear our countrymen, and those of the same professed faith as ourselves, are bringing on this land.

4. As China and Japan are the last of the great nations of the world to which the light of the Gospel must penetrate, they may be regarded as the last of the strongholds of Satan, the god of this world; and with infernal wisdom, he

has prepared for their defence: On every important point he has placed a fortress; or, to change the figure, he has prepared a counterfeit to take the place of truth—a counterfeit which has truth enough to satisfy the half-enlightened conscience, and error enough to satisfy the sinful heart; and these counterfeits are so skilfully disposed, that, come where we will we find the ground already occupied. In the writings of the Chinese sages we find a morality that is good, and many precepts that are excellent. In their chief sage, Confucius, whom they reverence with unbounded veneration, there was so much that was excellent that the Christian cannot withhold admiration from it. Then, too, many of their precepts, such as reverence for parents, and fidelity to friends, lay hold on the best feelings of our hearts. They are instilled into their earliest infancy, and cannot and ought not to be eradicated. And yet, they are all skilfully turned against us. Yet with all that is good, and worthy of approbation, their system is radically wrong. They begin at the top and build downwards, just as in their houses, they first set up a skeleton frame, and then, laying first the tiles on the ridge pole, and coming gradually down, they build the walls of the house last, while its foundation is on the sand. Thus, while there is much that we admire, we must yet set ourselves in opposition to their whole system, and show that even the truth they possess is grafted on a wrong stock. How much wisdom, even the wisdom that cometh from above, joined with prudence, and knowledge of the heart, do we need in our work among this people!—that so, while we tell them faithfully of the truth, we may not needlessly rouse their prejudices, and shock their feelings, so as to close their hearts against the message we bear.

Perhaps some will ask, are these all the discouragements and obstacles you meet, and are you discouraged, and ready to give up in despair? Our answer is, "No, Christian friends, these are not all our difficulties, though we would not weary your patience with more at present; and as we deem these among the chief, it is not necessary to speak of others. But we are not discouraged. We well know how inefficient is our own strength. Often as we confer together over our work, we exclaim: "Were we labouring alone, we would quit, and go home!" But in our hours of labour, or of lonely reflection, we are still cheered and upheld by the words of the prophet to his servant: "Fear not, for they that be with us, are more than they that be with them."



JOURNAL OF THE REV. A. W. LOOMIS:

*Notices of Excursions for distributing Tracts.*

*Chusan, Dec. 15th, 1845.* My teacher having been unwell for some days, I have given myself a partial relaxation from study, and devoted more time than usual to the distribution of tracts. While distributing tracts in the city, I have called into some of the schools and left books for the teacher, and for each of the scholars. These will be taken home by the boys, and may fall into the hands of some who have a curiosity to learn their contents.

In a Chinese city there are almost innumerable lanes branching off from the main streets, and on either side of these lanes doors open into habitations, some of which are wretched in the extreme. Most Chinese houses have only earth floors, and these must be damp and cold. No Chinese house, in this latitude, has conveniences for warming the room, even in the coldest weather. The "ho chung" is common, which is a portable brass or earthen vessel, used for warming the feet and hands. The only expedients for keeping warmth in the body are, by great quantities of clothing, and benefiting by the heat of the sun, when it shines, and by brisk exercise. Many who are unable, from sickness or infirmity, to keep the blood in active circulation, by labour or moving about, are forced to remain covered up in bed. Therefore, as you may suppose, we see in the course of our walks many pitiable objects.

Dec. 16th. It being pleasant, though cool, I started for a walk in a circuit of about ten miles. With my pockets filled with tracts, I took the road up the north branch of the Tinghae valley, which extends from the city about three miles to Tea valley pass. There are good roads leading to all the principal valleys, thrown up above the level of the paddy fields, and paved, and wide enough, most of the way, for two persons to walk abreast. Every large valley has its stream of water, constantly increased by mountain rivulets as it winds its way onward towards the sea.

This valley is very beautiful, and though I have walked through it many times, I never fail of observing something unnoticed before, and worthy of admiration. As one approaches the pass, the aspect of the scenery changes as the valley narrows, bringing closer to view the wild and rugged face of the mountain, and in other places the more grateful prospect of successful cultivation on the steep hill-side.

Having gained the top of the pass by a steep and winding ascent, the traveller, who has any sense of the beautiful, may delight his eye with the landscapes spread out on either side. On one side, the large and richly-cultivated valley, in the centre of which is the city of Tinghae, with its 25,000 inhabitants; it presents, how-

ever, not the lively appearance of a European town, with wide streets and gaily painted buildings, with domes and spires reflecting back the rays of the sun, but an unbroken monotony of low, black-tiled roofs, except that here and there is seen a roof rising a few feet above the others, which you recognise as a temple; and near the east gate, on a gentle eminence, is a pagoda—a hexagonal building, three stories high. Beyond the city you see the British flag waving on a hill, on which is a fort commanding the harbour; by the beach are the barracks of the English troops, and the shipping, native and foreign, lying at anchor.

From this you turn again towards the north, and Tea valley lies below: so called from the tea cultivated here. This valley is not so beautiful nor so large as many on the island. It is about two miles broad, and four long. It has one village of three hundred families, and two or three smaller hamlets, and is noted among the islanders as being the residence of many literary men.

By the aid of a Chinaman whom I had overtaken on the way, I soon found some of the reading men, and the school-houses of the village, and disposed of most of my books, reserving some for the remainder of my walk. To this place I have since sent a quantity of tracts by a person who promised to distribute them.

Leaving this village, my road lay to the west along the course of a large stream, along the banks of which were marks of the mischief done to the fields and bridges, by sudden freshets caused by the heavy rains.

Turning aside occasionally to inquire for readers, and leave a book, I soon came where the mountains almost meet again, and divide Tea valley from a larger one called Strong Bridge Valley. Through this second valley I continued my walk on to another—the most delightful of all, which is known among foreigners as Anstruther's Valley, so called from being the place where a gentleman of this name, a major in her Majesty's service, was captured in the time of the war. He had ventured out with no attendant but his lascar servant, when he was suddenly attacked by a company of Chinamen, his servant cruelly put to death, and he, bound hand and foot, was carried to the main land, and thence in a wooden cage to Ningpo, where he was kept until the suspension of hostilities, and exchange of prisoners.

In my walk I passed several temples; most of them have no priest, and are used for storing grain, farming utensils, &c.; the people of the neighbourhood coming occasionally to light the incense sticks, and place them before the idols.

Dec. 17. I walked again in another direction, taking more books than the previous day. I had not walked far before I overtook a man, a seller of medicines in the city, with his account books

under his arm, going into the country to collect his bills. I gave him a book, and endeavoured to tell him something of the subject respecting which it treated; and when we parted, our course, lying in different directions, I left him reading as he walked, and thus he continued reading and walking, till out of sight. I thought of the Ethiopian whom Philip found reading in his chariot; whether the result will be similar, may be more than most persons would expect; but it is not too much to pray for. The scenery and the incidents to-day were different from those of the day previous; but I fear the reader might not have time for the recital of them.

As to the amount of good which may result from the distribution of these tracts, we, of course, are not able to form an estimate. But if one out of very many is read and understood, it certainly seems to be a part of our work to distribute the books, for the word of God is the "sword of the Spirit," whether it be read or received by the hearing of the ear.

That the tracts which are distributed are not all read, we know very well: for we have called upon some who have previously received tracts, and inquired respecting their knowledge of them, but in many cases the book has been laid away, or given to a friend. Some gave as an excuse that they have too much business—no time to read. But the true reasons, in many instances, are, want of interest in the subject of the book, indolence, aversion to whatever would disturb their ancient customs or faith, want of curiosity in regard to new things; and with some, I learn, there is yet a fear of punishment from the Mandarins, should they be known to read the books, or favour the doctrines of foreigners. But these discouragements are not peculiar to those who disseminate the truth in the printed form; when the Gospel is preached, portions of the seed will fall by the wayside, on stony ground, or among thorns. It remains for us, then, by every means in our power, to make known the truth in relation to God, and the way of life, by a crucified Saviour, constantly commending our efforts to Him, without whose blessing all teaching and preaching is in vain, and beseeching all who love our Lord that they will not cease to pray that our labour may not be in vain.

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EXTRACTS FROM THE JOURNAL OF THE REV.  
M. S. CULBERTSON.

*Notices of the Insurrection at Fungwha.*

Dr. McCartee's letter in the last Chronicle will have apprized our readers of an insurrection at a town some twenty miles from Ningpo. We have since received the journal inserted below—giving a more particular

account of the progress and termination of this affair. These notices present some of the Chinese civil and military movements in an interesting light, and bring out into striking relief some of the evils of Paganism.

Oct. 11., 1845. For some time past there have been disturbances at Fungwha, which now appear to be of a very threatening character. Fungwha is one of the "heen" of Ningpo-foo. This is also the name of the principal town of the district, which is a place of some importance, containing several thousand inhabitants. It is some sixty *le*, or about twenty miles, in a southerly direction from Ningpo. It seems that the taxes levied this year have been much heavier than heretofore. It is not easy to get at the truth of the matter, as there are always in such cases many different stories. The following, however, from all I can learn, seems to be the correct statement of the most important circumstances of the case. The people of the district, finding themselves more heavily taxed than formerly, suspected that the tax was not levied by the proper authorities, but was merely a device of some of the inferior mandarins to procure money for themselves, by pocketing the whole of the excess of the tax over that of preceding years. They accordingly resisted, and made a representation of the affair to the Foo-yuen or Lieut. Governor of the province, who resides at Hangchow, petitioning for redress. Their petition was favourably received, and an order sent down to the Treasurer of Ningpo-foo to have the taxes collected as in preceding years. Instead of obeying this order, however, it is said that he quietly put it in his pocket; and, in connection with the Che Heen of Fungwha, proceeded to enforce the payment of the tax. The fact that orders had been given to remit the tax soon became known, and threw the people into the greatest excitement. Messengers were despatched, with a petition for redress of grievances, to the Emperor himself. The literary examination for the district occurring about that time, the literati refused to attend it, and some of them were seized; and, contrary to the privilege which the law of China allows them, were beaten and, I understand, sent to Hangchow as prisoners, charged with exciting the people to revolt. This increased greatly the general discontent, and roused the indignation of the people to such a pitch, that they attacked the Che Heen, and compelled him to seek safety in flight. The affair now assumed so serious an aspect, that troops were sent out from Ningpo to bring the insurgents to terms; and I understand that more than two thousand have been sent out within two or three days. It is rumoured to-day that they have been roughly handled by the insurgents, and some of the officers severely beaten. The Che-foo, Si-ju-bin, who went out to endeavour to pacify the mal-

contents, was obliged to flee for safety. The Taou-tai also, who is the chief magistrate of three foos, and resides at Ningpo, having followed the Che-foo, was compelled to return with equal haste.

The insurgents have put on white caps as a badge of revolt, and have grown so bold from success, and from seeing the terror of the Mandarins, that they threaten to march upon Ningpo. In consequence of this, the gates of the city have been closed at a very early hour in the evening, and it is rumoured to-day, that hereafter each of them is to be defended by a permanent guard of a hundred soldiers. Additional troops have been ordered up from Chin-hai and Shaon-hing. There is a rumour that the Che-foo has been dispatched in great haste to Hangchow, but so many rumours are flying about, that it is impossible to distinguish the true from the false.

The people generally seem to sympathise with the insurgents; and the troops, being only militia, have no particular attachment to their officers. Besides this, as they are not endowed by nature with a superabundance of the first and most essential quality of a good soldier, courage, it is not to be expected that they will fight with the same energy as the insurgents. It is said that a white-buttoned, military Mandarin, being ordered off to the scene of hostilities with some troops, gave some not equivocal evidences of most unmanly and even childish fear and reluctance. If such troops, fighting under such circumstances, should be defeated by half their number, it would not be surprising.

12th. The whole city seems to be in an uproar. Rumours innumerable, and of the most alarming character, are flying about, and increasing the excitement. Accounts vary according to the distance they have to travel; sometimes differing materially in different parts of the city. Many seem to be expecting every moment to hear that the insurgents are before the city. The city gates are strongly guarded by soldiers, who lie in tents pitched on the walls. The south gate, which is nearest the infected district, is said to be strongly barricaded; and the east gate is kept partially closed. The reports are, of course, greatly exaggerated. It is commonly believed that some seventeen hundred soldiers were sent to Fungwha, of whom only five hundred have returned, and the conclusion is, that all the rest are either killed or taken prisoners. One account states that two hundred have been slain, and that thirty-two mandarins have been decoyed into the town, under pretence of holding a parley, and then barbarously murdered. That a number of persons have been severely wounded, is certain. The first blood has been shed, and it is impossible to say what the end will be. A number of women collected at the office of the

Tetuh, or chief military officer, asking for money for their husbands who had been wounded. They received a dollar each, with a promise of more to such as were seriously injured.

A good deal of blame is, by many, attached to the Taou-tai for his want of energy and courage. It is reported even that his wife and family had taken a boat at the west gate, with the intention of fleeing from the city—as they would be among the first on whom the rebels would vent their rage in case of an attack. Their purpose, however, could not be carried into effect; for, when it became known, a crowd collected at the place, and declared that they should not go, saying—“You are connected with a great office, and as the people have not fled, you must not go either.” M. Lagrene, the French ambassador, arrived to-day. As it happened, all the chief officers were absent from the city, so that there was no one to receive him but the ex-Taou-tai, Mr. Loo, who is still in disgrace.

13th. To-day the city appears more quiet. There is some prospect that the difficulties will be adjusted without further bloodshed; and the alarm has, in a great measure subsided. The rumours are now more credible. It seems that over one hundred of the troops of the government have been wounded, and seven or eight killed. The Fungwha people, it is said, have lost over one hundred killed; but the number is probably one half too large at least. The Gan-cha-sz', (or, as he is called here, Ane-tsh-sz',) or supreme judge of the province, arrived to-day, and the Foo-yuen, or Lieut. Governor, is expected to-morrow. The te-tuh has thrown the che-foo into prison, either because, according to the system of responsibility among the Chinese, he is responsible for the disorders in virtue of his office, or because his conduct has in some way directly contributed to produce the excitement.

As a specimen of the silly reports that have been circulated and believed, take the following. My teacher to-day gravely related to me, as though he expected me to believe it, that the Fungwha people had entrapped the troops from Ningpo into a curious ambushade of bows and arrows. Small holes were opened in the walls on both sides of the gates, and for some distance along the street. Behind each hole was placed a bow and arrow, connected with a string stretched across the road near the ground, and so arranged that a person treading on the string, would cause the arrow to be discharged against himself. This arrangement having been completed, soon after nightfall they succeeded in inducing the troops of the mandarins to march within the walls, when many of them were wounded and some slain.

The weapons used by the rebels, are commonly implements of husbandry and long

pikes. These are much more effectual in close combat than the match-locks of the troops. The latter are very clumsy, and are handled awkwardly. The barrel is like that of an ordinary fowling piece, except that it is longer. To the handle of the stock is attached a flat piece of iron in the shape of an S, which has a slit at one end, into which is inserted the end of a long piece of match rope. The rest of this slow match is coiled in a leather box nailed to the handle. When the piece is to be fired, the priming is poured into the pan, which is entirely open, and then the match is applied by pressing against the lower part of the long S-shaped iron which holds it. When applied it is forced back by a spring.

14th. It is reported now that the affair at Fungwha is likely to be speedily adjusted, and that the mandarins have agreed to remit a portion of the taxes. The insurgents too, are probably somewhat alarmed at the number of troops brought against them. The guards, however, are still kept at the gates, and the city is full of soldiers, who still are coming in from distant parts of the province. They have not a very military appearance, and wear no uniform to distinguish them, except a short outer robe with a red border, stamped in the breast with two or three large characters, designating usually, I believe, the district to which they belong.

17th: The insurgents, it seems, are not entirely satisfied with the terms which have been proposed to them by the officers, and demand a reduction of taxes throughout the whole *foo*. Such is the rumour, but it is scarcely credible that they should trouble themselves about the burdens imposed on their neighbours, when they see troops in overwhelming numbers brought to oppose them. Some sixteen hundred soldiers arrived yesterday from Shaonhing-foo in one hundred and twenty boats, and have gone to Fong-geou, the nearest point on the river to the infected district. The mandarins are making great efforts to quiet the fears of the people by issuing proclamations. The walls under the arch of the city gates, and other public places, are covered with large printed sheets of various colours, exhorting the people to lay aside their fears and attend to their ordinary occupations, and forbidding evil disposed persons to increase the general alarm by spreading false reports. I asked my teacher to procure me some of these proclamations. He promised to do so, but brought me only a fragment of one, saying that he could not obtain any except by copying from those which have been posted at the gates. This he was afraid to do publicly, and therefore did it by stealth, committing to memory the substance of a few sentences and then writing it down while no one was observing him. He says three men

were taken yesterday and two the day before, for spreading false reports, and were bamboosed and made to wear the kang or wooden collar. If he should be detected in copying proclamations, he would be taken for a spy gathering information for the rebels, and however innocent, might suffer severely.

The officers themselves, seem yet to be apprehensive of trouble, as we hear the soldiers firing daily at their regular drill. There are said to be over ten thousand already here, most of whom are distributed round in the temples. Several hundred are encamped in an open space in the city. It is rumoured that fifty thousand have been ordered from Fuhkeen province.

18th. His excellency, M. Legrene and suite, took their departure for Shanghae in an English steamer, which has been placed at his disposal for the purpose.

Despatches have been received from the Emperor, it seems, in relation to the insurrection, but they have not been promulgated.

21st. The insurrection is again assuming threatening appearance. The clouds which seemed to be dispersing, are again becoming black and lowering. The mandarins have promised a general amnesty on condition that the ringleaders are delivered up to justice. This, after some resistance, has been agreed to by the greater part of the district, but a small village, situated among the hills, refuses to submit. It is favourably situated for making a vigorous defence, and the inhabitants express a determination to resist unto death. The mandarins, on their part, threaten the utter extermination of the place, and declare that they will blot its memory from the face of the earth. The chief officers of the province are at present endeavouring to bring matters to an accommodation. The captive Jews in Babylon were commanded to pray for the peace of the land in which they dwelt, and we have felt, since the beginning of these troubles, peculiarly called to this duty. The command given to the Lord's people while drinking of the cup of his wrath, and reaping the reward of iniquity, while it has more vividly impressed on our minds the duty, has also encouraged us to come boldly to the throne of grace and to hope for an answer to our prayers. It is the same God that watched over Israel in his affliction who now watches over his people in all lands in which he has placed them. We number more than ten whom, we trust, God regards as righteous, and if this number would have saved the guilty actors of the plain for which Abraham prayed, may we not hope that our prayers may secure the restoration of peace to the city in which we sojourn as strangers? It is pleasant to reflect that while we can do nothing directly to aid in restoring peace, we may aid in the most powerful

manner by moving the hand of Him who holds all hearts and rules them as he will.

27th. The accounts from the insurgent district are more favourable. The rebels have consented to deliver their leaders to the officers, and they have been brought to Ningpo, to the number, I believe, of ten or twelve, though I hear contradictory reports of the number. They will be tried before the Chief Justice and Lieutenant Governor in Ningpo, but will be taken to Hangchow, the capital of the province, before sentence is finally passed, and my teacher tells me will not be put to death until the sentence shall have been reviewed and approved by the Emperor himself.

The manner in which the rebels recruited their ranks, if the account which I have received be correct, was a very summary one. They burned the houses of those who were disposed to peace, and thus left them no other refuge but to attach themselves to the rebels. Some would thus be driven to their ranks by fear of losing their property, and others, having lost all, would become reckless. It is said that whole villages were destroyed in this way, but I presume the reports are exaggerated.

Nov. 10. It has for some time been the current report that three or four of the persons who have been delivered up as ringleaders of the rebels, are not the guilty persons, but some innocent men who have all their lives experienced the evils of abject poverty, and are willing, for the sake of a few thousand dollars given to their families, to lay down their lives. The real ringleaders have bound themselves to pay to their families some four or five thousand dollars each, and in the mean time they themselves have fled. It is said that the officers are not ignorant of this arrangement, but are willing to let it pass unnoticed. Possibly some money has been placed in their hands.

Such a statement would, in America, be at once set down as an idle tale, but here no one calls it in question, and it is not even regarded as *very* strange. These men, say the Chinese, will suffer but a few moment's pain, and then will be free from all the ills to which they have been so long exposed, and which they must always endure in this world; and then their children and children's children for generations to come, will be rendered comfortable by the money which will be paid to them. Indeed, this seems to be not a very uncommon occurrence in China, and at least one instance of the kind is known to the foreign community. A man was executed a few years since in Macao, instead of a dealer in opium who had been condemned to death, for being engaged in this traffic, in consideration of a sum of money to be paid to his family.

Alas! how little do these poor men imagine what awaits them after death. They suppose

that they are bringing all their sufferings to an end, and know not that they are but entering upon an eternity of woe. To them it is sufficient that they leave a family of grateful children, whose offerings will supply all the wants of their spirits after death. What a state of society must that be in which such an event as this can occur without exciting astonishment? When shall "the glorious gospel of the blessed God" be fully made known to this deluded people, and to them bring life and immortality to light? Let prayer and supplication be made without ceasing, by the church, unto God in their behalf, and we may expect that they will soon begin to "inquire the way to life with their faces thitherward."

The examination for the district of Fungwha, postponed on account of the disturbances, is to take place to-morrow. The troops who have been brought here, are now beginning to return to their homes. Many of them will take with them Christian tracts which contain something of the truth as it is in Jesus, and which, with the teaching of the Holy Spirit, may make them, or some of the members of their families, wise unto salvation. May it not be that some of the Lord's elect are by this means to be gathered into the fold of Christ?

Nov. 20. The mandarins, it now appears, are not satisfied with the substitutes delivered to them as leaders of the Fungwha insurgents. A reward of two thousand ounces of silver is offered for the apprehension of the men who are really guilty, and of two hundred ounces for their sons. What then will become of the substitutes? There seems to be some difference of opinion among the Chinese on this subject. Some say they will be set at liberty, but others think that they will still have to suffer.\*

Dec. 15. The Foo-da and Gancha-sz have returned to the capital. The Foo made a visit to H. B. M. ship Wolf, which lay in the river here several weeks, and received a visit at his office from the English Consul, Mr. Thom. The consul was allowed to sit in his presence by previous stipulation, though contrary to the etiquette prescribed for Chinese officers of the same, and even higher rank.

Some of the leaders, for whom a reward was offered, have been apprehended. One is still at large, but his eldest son has been taken and will probably pay for his father's crime with his head.

Dec. 31. My teacher reports that the remaining leader of the rebels has been apprehended. He saw him to-day taken through the streets, chained hand and foot. He has consented to make full confession in writing, of the whole

\*I have since been told that they have {been, or will be,} set at liberty.

affair, and therefore was not put to the torture.

These troubles have ended disastrously to the chief officers. The Taou-tai has been disgraced, and another is daily expected to assume the duties of the office. The Che-foo was directed to appear at court, and it was thought, would lose his head. It is said now, that through the influence of powerful friends, his life may be spared.

### India: Lodiana Mission.

MERATH: JOURNAL OF THE REV. J. CALDWELL.

#### *Controversies with Mohammedans.*

Although Mohammedans are strictly forbidden by their religion to hold discussions on religious subjects with infidels, namely, with those of any other religion, yet there is, perhaps, no people so much disposed to enter into religious controversy as they. Their whole history, from the earliest periods of their existence to the present time, proves this to have been their character in every age, and in every part of the world. Nor are those of India, although considered by some of their more orthodox neighbours as half Hindu in their practices, less strenuous than others in contending for the superiority of Islamism to every other mode of belief. This observation will be exemplified by what follows, which I chiefly extract from my journal of daily occurrences.

May 24. In the native city this evening, I was explaining to a pretty large crowd the state of believers after the resurrection, when a Musselman came forward and strenuously opposed what I advanced. He averred that I was altogether in error with regard to the subject in question, and then went on to describe heaven, as represented in the religion of Mohammedans. When I in turn began to object, he undertook to prove his position by alleging that God had promised to true believers, who studiously observed the requirements of their religion, a hundredfold of good things in the world to come. For their temperance and abstemiousness in this life, they should partake in Paradise of the most exquisite food and drink. For their chastity they should have seventy unspeakably beautiful wives, &c. In vain did I attempt to persuade him that *his* opinions on this subject were erroneous, and that the doctrine taught by our Lord Jesus Christ was the only correct view of the matter; namely, that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage,"—"but are as the angels which are in heaven."

July 8. My catechist this evening addressed the crowd on the subject of Christ's crucifixion. A Musselman standing by, one with whom we

have had frequent discussions, contended for the doctrine of the Koran on this subject, which is, that Christ was not actually crucified, but that, at the time the Jews were about to crucify him, he was secretly conveyed away by angels, and some one with his appearance was hung on the cross in his stead. The Koran, chap. 4, in reference to Christ's crucifixion, says: "They (the Jews) have said, 'verily, we have slain Jesus Christ, the son of Mary, the Apostle of God;' yet they slew him not, neither crucified him, but he was represented by one in his likeness. . . . They did not kill him: but God took him up unto himself; and God is mighty and wise." When I urge, in opposition to this doctrine, the account of the Saviour's crucifixion given in the Gospels, the prophecies of the Old Testament respecting this all-important event, and Christ's own words foretelling, on several occasions, his death, they uniformly reply, as the individual above referred to did, "You have *altered* the Scriptures to suit your own views." I then gave them a lengthened dissertation, to prove that it is quite impossible for Christians either to alter or to have altered the Scriptures. But my arguments, as a matter of course, are called in question, or rather are rejected by them altogether. The individual with whom I held the argument on this occasion, and who, I believe, holds the rank of *Moulave*, or expounder of the *Koran*, inquired, among other matters, whether Christians maintained the doctrine that Christ was taken to heaven by angels. I replied that Christ (a short time after his crucifixion) ascended by his own power. This, he rejoined, was not so, for the true account of the matter was, that he was conveyed to heaven by angels. I then asked my catechist to read the first chapter of Acts, by way of proving my point. The phrase "was taken up," he contended, favoured his view of the subject. I acknowledged that it seemed to do so, but that from other passages of Scripture it appeared evident that Christ ascended to glory by His own power.

12th. This evening, in the city, had some discussion, as usual, with the Musselmen, one of whom, on my mentioning that Christ gave himself a sacrifice for our sins, rather abruptly inquired how that could be true? I then endeavoured to give him some explanation of the matter, but when I mentioned that Christ was crucified, he, without much hesitation, told me that I lied. My catechist then read to him the account of the crucifixion from one of the gospels. He replied that he could easily refute what was stated there. "For," he continued, "the Christ whom I hold as a prophet could not be the one mentioned in that place. Had the individual there spoken of been a prophet, he would have shown a miracle by descending from the cross." Then, as if he had achieved

he victory, suddenly left the place. After his departure I embraced a favourable opportunity of conversing with a number of his class, on the subject of Christ's divinity. This doctrine, and that of the Trinity, are exceedingly offensive to Musselmen. They will frequently listen for a length of time, with some degree of patience, to what the missionary advances in favour of Christianity, and even to some animadversions on the religion of Mohammed, but the moment he adverts particularly to either of these doctrines, he will meet with the bitterest opposition.

24th. Had a long and rather desultory argument this evening with the same individual, who, a few evenings ago denied that the personage whom we Christians hold as the Messiah could be the true Christ. Among other things, he was asked by my catechist this evening what miracles Mohammed had shown in his time. He replied that his miracles were numberless. The *Koran* itself was a great miracle, and every individual that became a Musselman was a miracle. I intimated to him that a miracle ought to be of such a character as to be evident to all; such as healing the sick, cleansing lepers, raising the dead, &c. The spread of Mohammedanism, I maintained, had nothing miraculous about it, inasmuch as it was propagated by the sword. My opponent replied that Christ, in the gospel, foretold that the nations should be baptized with the Holy Ghost and with fire by one who should come after him. I endeavoured to correct his error by telling him that these were the words of John the Baptist, and not of Christ. He replied that it might be so, but, at all events, the

prophecy was delivered respecting Mohammed, and the propagation of his religion by the edge of the sword, which was represented in the passage by the emblem of "baptizing with fire." All my efforts to prove the contrary were unavailing. Still, the crowd around may have learned something of the truth as it is in Jesus. May the Lord bless what they have heard to their immortal souls.

June 5. My assistant this evening, in the native city, made quite a sensible address to a few people who collected round us. I was rather amused with a Musselman this evening, who intimated that there was something to be found favourable to his religion in the 21st Epistle of Paul! He might, he said, be mistaken; perhaps it was the 22d Epistle! I endeavoured to ascertain what he referred to, but did not succeed. Having by this time a good crowd of Musselmen around me, I took occasion to offer some remarks from Deut. xviii. 15—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Knowing that they apply this prophecy to Mohammed, I endeavoured, in the first place, to show them that what was predicted of the prophet who should be raised up could not possibly apply to their prophet, and then to show the application of the prophecy to Christ. I much fear, however, that I did not succeed in creating even a doubt in their minds about the application of the passage to the false prophet of Arabia. O may the time soon come, when they shall exchange their trust in the son of Abdalla, for true faith in the Son of God!

[Banner of the Covenant.

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## Mission House: New-York, June, 1846.

### RECENT INTELLIGENCE.

INDIA MISSIONS.—From all the missions, we have letters dated to the 19th of February last. The letters from the Lodiana Mission contain notices of the war between the British and the Sikhs. The city of Lodiana was at one time exposed to great danger, some of the buildings on the opposite side of the town from the mission premises having been fired by a party of Sikhs. The ladies at the station, including Mrs. Janvier, had at first taken refuge in the Fort; afterwards Mrs. J., and the native Christians and the orphan girls in

the asylum had been sent off to Saharunpur; and great excitement prevailed. But the success of the British forces has put an end to these fears, and restored quietness. Whatever may be said of former British wars in India, this seems to have been a necessary war in self-defence; and we presume that a large part of the common people in the Punjab will rejoice at the downfall of the Sikh army—an army representing a fraction of the population, who are chiefly Hindus and Mohammedans, and not Sikhs, and an army which for years has been a terrible des-

potism, and a scourge to the peaceful classes of the inhabitants in that part of India. On the other hand, no Christian can have any sympathy with the dreadful carnage committed by the British soldiers on a retreating and helpless enemy. Oh, how earnestly should Christians pray to God to hasten the time when the nations shall learn war no more!—The brethren of the Lodiana Mission, with the full consent of the Executive Committee, have engaged the services of Mr. Rudolph, as a Teacher. Mr. R. is a German lay missionary, of approved character, and considerable acquaintance with the native language and missionary work, having been several years in Upper India, in the service of another Missionary Institution, from which he has received very satisfactory recommendations. His station is Saharunpur.—Mrs. Campbell's health was becoming better.—Mr. and Mrs. Walsh had been called to part with their little son, who died at Mynpury; and Mrs. Craig had met with a similar bereavement at Calcutta.—Mr. Wilson, Mr. Jamieson, and their respective parties, sailed from Calcutta in the early part of February.—Several of the missionaries had been engaged in making tours for preaching and circulating the Scriptures.—At Futtehgurh, two of the orphan boys were admitted to the communion of the church on the 8th of February.

CHINA.—Our last number contained a paragraph respecting the legal toleration of native Christians in China. Later advices furnish the gratifying intelligence that Protestant converts are in this respect to be put on the same footing with Romanist converts, this

being the decision of Keying, the Chinese Commissioner, on a reference having been made to him on this subject by the British Consul General. His decision was followed by a proclamation fully declaring toleration to all Christians. From Ningpo we have letters to the 31st of December last—giving good accounts of the mission. It seemed that a farther delay would take place in the surrender of Chusan to the Chinese.

AFRICA.—From Settra Kroo we have advices to the 21st of March, but no news of special interest, excepting the death of Mr. and Mrs. Connelly's infant child.

TEXAS.—The recent narrative of the Presbytery in this State records the following statistics: churches, 13; ministers, 8; members, about 200. There are two ministers not connected with the Presbytery.

CHIPPEWA MISSION.—A letter of the Rev. P. Dougherty, of January 26th, makes mention of the difficulties in the missionary work arising from intemperance, and from the efforts of the Romanists. One member had been cut off, and two suspended, from the communion of the church; and the dissatisfaction felt by some of their friends at these necessary measures of discipline, had been fomented by the Romanists.

IOWA MISSION.—Mr. Irvin has sent to us copies of an Address made by him to the Omahaw Indians, a tribe not far distant from the Iowas, amongst whom the Board is anxious to establish a mission, and of the Reply made by the Chief, which will appear in our next number. We have now space only to say, that a missionary would be cordially welcomed by them.

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## DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>	
Amsterdam Village ch,	41 00
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>	
Bath ch, la. benev. soc.	10 00

SYNOD OF NEW YORK. <i>Pby. of Hudson.</i>	
Cochecton ch, 1; Goodwill ch, 54; Goshen ch. ann. coll. 61 54; Hopewell ch, 18; Liberty ch, add'l, 6; White Lake ch. mo. con. 3	143 54



*Pky. of North River.*

Newburg 1st ch. sab. sch. for sup. of *John Johnston* and *John W. Wells* in India 50 00

*Pky. of Bedford.*

Red Mills ch, 4 00

*Pky. of Long Island.*

Sag Harbour ch, ann. coll. 150; Bridgehampton ch, juv. for. miss. soc. 4 154 00

*Pky. of New-York.*

Wallabout ch. mo. con. 4 88; Brick ch. mo. con. 6 75; Rutgers-st. ch, add'l coll. 10; mo. con. 6 56; fem. for. miss. soc. 64 78; Brooklyn 1st ch. mo. con. 24 55; N Y 1st ch. sab. sch, 1st payment, to ed. *William Wurts Phillips* in China, 6 25; N Y 42d st. ch. mo. con. 7 14; N Y 1st ch. mo. con. 95; Mad. av. ch. mo. con. 5 16; Hammond st. ch. mo. con. 2 50; Mad. av. ch. sab. sch. 3 mos. contrib. to sup. boy in Dr. Happer's sch. in China, 6 25; Jersey City ch. mo. con. 30 41; Chelsea ch. mo. con. 12; Nyack ch, 27 05; Williamsburgh ch, 64 07; Greenbush ch, 3; Duane-st. ch, Ed. Penfold, 50; Brick ch. S. Holmes for China Mission, 250; N Y 15th st. ch. 2; ch. on University Place, lad. assoc. 175 75 854 10

*2d Pky. of New-York.*

Canal-st. ch, Rev. H. S. Carpenter to con. W R THOMPSON l. m. 30; Scotch ch, R. Carter, 100; Mrs Walsh, 50; A R Walsh, 25; Samuel Cochran, 15; Mrs Sarah Dusan, 10; Mrs Scott, 5; John Ferguson, 50; Richard Irvin, 50; Wm Post, 30; Peekskill ch. mo. con. 27; lad. benev. assoc. 35; sab. sch. bal. to con. E L HYATT l. m. 15; West Farms ch, 13 463 00

SYNOD OF NEW-JERSEY. *Pky. of Elizabethtown.*

Paterson 1st ch, 54 10; Plainfield 1st ch, 4; Lamington ch, 72; Chester & Mt. Olivet chs, 30 160 10

*Pky. of New Brunswick.*

Bound Brook ch, 'a thank offering from a friend of Missions,' 3; Freehold 1st ch, 19 83; Freehold Village ch, 12; Middletown Point ch, 10 43; Lawrenceville ch, ann. coll. 40 13; South Trenton ch, 3 05; Shrewsbury ch. add'l, 4; Pennington ch. to con AARON HART l. m. 45 80; Allentown fem. miss. soc. 17 12; Titusville ch, 15

*Pky. of West Jersey.*

Bridgeton ch. sab. sch. for support of *Samuel Beach Jones*, and '—' Jones, 45; Mount Holly ch, 9 83; Blackwoodtown ch. mo. con. 9 00; Salem ch. mo. con. colls. 25; sab. sch. to ed. *Ruth Van Meter*, 30 118 83

*Pky. of Newton.*

Blairtown 1st ch, 8; Easton ch, 150; Greenwich ch, 65; Stroudsburg ch, 15 258 00

*Pky. of Luzerne.*

Berwick ch. mo. con. 10; Kingston ch, 10 29; Wilkesbarre ch, 20 00 40 29

SYNOD OF PHILADELPHIA. *Pky. of Philadelphia*

Phila. Central ch. of which from *Isabella Graham Mitchell* for Amoy Mission, 75 cts.—451 06; Phila. 10th ch, Mrs Spence, 10; Phila. 2d ch, 'a member,' 50; Cohocksink ch. for Seminole Indians, 20; Phila. 7th ch, 173 33; Phila. 9th ch, miss. soc. 40; Phila. 10th ch, 350 93; Mrs and Miss Tate, 10; Rev. Dr. Engles, 10; Phila. North ch, subscriptions, 153 35; mo. con. colls. 35 13; sab. sch. miss. assoc. 2d ann. contrib. for China Mission, 100; Phila. Union ch. don. from 'a lady,' 10; Phila. 2d ch. sab. sch. miss. soc. to ed. *Eleanor Cuyler*, *Maria*

*Wood*, *Mary Rice*, *Wm. Dulty* and *James Nassau* in Northern India, 100; Phila. 6th ch. mo. con. colls. for sup. of Rev. A P Happer, 80; Phila. 10th ch. add'l, 20; R Souther, jr. 50; Moses Johnston, 25; Mrs Hooke, 5 1703 80

*2d Pky. of Philadelphia.*

Neshaminy ch, 10; Doylestown ch. mo. con. 19 12; little girls' miss. box, 1 35; Germantown ch, 31 50; juv. miss. soc. for sup. of *Abraham Martin* at Futtehgurh, 13 75 00

*Pky. of Donegal.*

Donegal ch, Mrs Anne Patterson, 5; Waynesburg ch, 21 26 00

*Pky. of New Castle.*

Upper Octorara ch, 13; Wilmington 1st ch, 31 80; lad. miss. and sew. soc. 45 50; juv. miss. soc. 32 70 123 00

*Pky. of Baltimore.*

Baltimore 1st ch. col'd. sab. sch. for sup. of *Moses Hyde* in Africa 30 00

*Pky. of Carlisle.*

Schellsburg ch, 9 74; St. Thomas & Rocky Spring chs, 23 75; 'a friend to Miss.' 1 25; 'a friend to Missions,' in Roxbury, 5; Big Spring ch, 82; Williamsport ch, Mrs Ann Williams, 5; Carlisle ch. mo. con. 21 87; subscrips. of which \$30 from And. Blair to con his daughter-in-law, ELLEN BLAIR, l. m. and \$5 from Wm Brock for West. Afr., 134 282 61

*Pky. of Huntingdon.*

Little Valley ch, 32; Williamsburg ch, 15 90; Newton Hamilton ch, 10; Mifflintown & Lost Creek chs, 25 50; Hollidaysburg ch, 46 00; lad. sew. soc. for miss. sch. at Allahabad, 50; Alexandria ch, 32; Shirleysburg ch, 12 81; Presb. coll. 15th April at Sinking Valley ch, 12 33 236 59

*Pky. of Northumberland.*

Milton ch. mo. con. 6; Lewisburg ch. lad. miss. soc. of which \$10 from J. L. Watson, 73 25; Danville ch. mo. con. 5; Buffalo ch, 25 25 114 50

SYNOD OF PITTSBURG. *Pky. of Blairsville.*

Kittanning 1st ch, 16; Ebenezer ch, 2 68; Kittanning ch, 16 34 68

*Pky. of Redstone.*

Spring Hill, Petersburg and Laurel Run chs 36 52

*Pky. of Ohio.*

Canonsburg ch. sab. sch. penny coll. 10; Pittsburgh 2d ch. mo. con. 12 70; Sharou ch. bal. 2 50; Bethel ch, 40; fem. miss. soc. 36; East Liberty ch, add'l, 52; Raccoon ch, 30; fem. miss. soc. 5 25; Canonsburg ch. mo. colls. 7 20; Centre ch. fem. miss. soc. 21 219 65

*Pky. of Allegheny.*

Whitestown ch. sab. sch. 2; Tarentum ch, 14 87; Scrub Grass ch, Mrs Crawford, 30; Mary Crawford, 50 cts; Spencer Crawford, 50 cts; Jane McKee, 1 21 87

*Pky. of Beaver.*

Westfield ch, 25 10; juv. miss. soc. for orphan sch. at Futtehgurh, 6 17 31 27

*Pky. of Erie.*

Greenville ch 7 00

*Pky. of Clarion.*

Clarion ch, 14; Bethesda ch. fem. miss. soc. 13 60 27 60

SYNOD OF WHEELING. *Pky. of Washington.*

Wheeling, Va. Dr H R Weed, 45 00; Wheeling ch. mo. cons. Jan. Feb. & March, 26 43; coll. bal. 44 07; Cross Roads ch, 77 64; East Buffalo ch, 3 195 19

<i>Pby. of Steubenville.</i>		<i>Pby. of Winchester.</i>			
Steubenville 2d ch	35 00	Fredericksburgh ch, of which \$8 from children of James P Corbin, to print S S in Panjabi; to con. the Rev SAMUEL P WILSON l. d. 120; Warrentown ch, 39 75; ladies in Salem and neighbourhood, in part, to con. Rev. JOHN M P ATKINSON l. m. 22; Smithfield ch, 5 56; Falling Water ch, 26 25; Gerardstown ch, 17 25; Yellow Chapel ch, 34; Martinsburg ch, 12 50; Cedar Creek ch, Rev Jas. J Smyth, 2	279 31		
SYNOD OF OHIO. <i>Pby. of Coshocton.</i>					
Berlin ch, 6; Millersburg ch, 12	18 00				
SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>					
Chillicothe, O. Mrs Eleanor Worthington, ann. sub. 10; New Market ch, 8 50; Hillsborough ch, in part, of which \$6 in part to con. Mrs ELIZABETH HERRON l. m. and \$5 from Mr Falls and family, 61 67; Rocky Spring ch. bal. 2 50	82 67	<i>Pby. of W. Hanover.</i>			
<i>Pby. of Miami.</i>		Lebanon ch, in part, 10 93; '—' Daniel Blain, 3; Mary Randolph Blain, 2, (children of Rev Samuel W Blain, their savings and self-denials)			
Dayton ch. mo. con. 40; Lebanon ch, in part, 30 87; Dick's Creek ch, 51 97	122 84	15 93			
<i>Pby. of Cincinnati.</i>		<i>Pby. of E. Hanover.</i>			
Reading ch. 19 06; Bethel ch, 10 40; Williamsburgh ch, 9 55; Pleasant Ridge ch, 5 55; Goshen ch, 6 05; Walnut Hills ch. mo. con. 5; Cincinnati 4th ch. mo. con. 1 50; Somerset ch, John Bigham, don. 10; '—' don. from 'a friend,' 5; Cincinnati 1st ch, ladies' miss. soc. bal. proceeds ann. sale, 184; Mount Carmel ch, 2 50; Cincinnati, O. Rev Jas K Burch, don. 3	261 61	Richmond 2d ch. mo. con. 21 94; Richmond 1st ch, Wm Maxwell, 5; Mrs Mary Maxwell, 5; Norfolk ch, 85; Amelia ch, 36; Brunswick ch, 11 75; Bethlehem ch, 38; Old ch, Va. Mrs E M Atkinson for Mrs Connelly, 3; Nottaway ch, 19			
<i>Pby. of Oxford.</i>		224 69			
Harrison ch, in part, 27 20; Bethel ch. bal. 9; Connorsville ch, in part, 12 71; Riley ch, 10 45; Rising Sun ch, 17 70; Camden ch, 4 40; Eaton ch, 8 96; Hamilton & Rossville chs, of which \$10 to complete life membership of GEO. R BIGHAM, 22 42; Dunlapsville ch, 9 50; Oxford ch, in part, of which \$5 from Prof. J. Maffet, and \$5 from Rev. W S Rogers for press in Lodiana; \$10 from Master T. H. R. the proceeds of one pig, to print Bibles in India, and 2 08 from two little girls; S Bank, 37 03	159 42	SYNOD OF NORTH CAROLINA. <i>Pby. of Concord.</i>			
<i>Pby. of Maumee.</i>		Steel Creek ch,			
Findley, O. John Ewing, 5; Enon Valley ch, 3; for Mission in France, 1; Findley ch, 22	31 00	22 80			
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>			
Bloomington ch,	3 25	Knoxville 1st ch. sab. sch. children			
<i>Pby. of Indianapolis.</i>		3 00			
Indianapolis 1st ch. mo. con. 63 36; Franklin ch. sab. sch. 5 15; do. for sup. of infant for miss. sch. current year, 2; next year, 1; fem. miss. soc. 22 35	93 86	<i>Pby. of W. Tennessee.</i>			
SYNOD OF N. INDIANA. <i>Pby. of Lake.</i>		Zion ch, in part, 113 40; Bethesda ch, 38 75			
La Grange ch, 12; Sumptions Prairie ch, 12 84	24 84	152 15			
SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>		<i>Pby. of Nashville.</i>			
Greenville ch,	18 00	Nashville 2d ch, 50; Nashville 1st ch, 113 15			
<i>Pby. of Iowa.</i>		163 15			
Bloomington ch. mo. con.	2 00	<i>Pby. of North Alabama.</i>			
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		Florence ch, 88 75; Tuscumbia ch, 25			
Louisville 1st ch, 3 mos. colls. 45 75; ann. coll. of which \$50 from Mrs. Rosanna McFarland to con. her grandson, LEONARD D DOBBERN, l. m. 153 90; Mulberry ch, Dr. Martin's don. and bal. 6 60; Six Miles' ch, 6 60	212 85	113 75			
<i>Pby. of Muhlenburg.</i>		SYNOD OF S. C. AND GA.			
Concord ch,	12 50	Richmond, Bath, Geo. juv. miss. soc. to ed. heathen girl in India, 15; a gentleman and wife, 10; 'two members of the Presb. ch,' 40; 'a lady,' 25; 'a lady,' for China Mission, 20; 'a lady,' for a library in China, 10; for Bibles in China, 12 25; for hymn books and tracts, &c. for China, 1 22; for a library for Africa, 10; for Bibles for Africa, 5; for hymn books, tracts, &c., for Africa, 1 22; Louisville, Jefferson Co. ch. mo. con. in Feb, 7; a female member of the Presb. ch, 10; 'a friend,' for sup. of <i>Cath. Stokes</i> at Fettesburgh, 10; Jonesville ch, Liberty Co. Ga. mo. con. 18; Chester-ville, young ladies of Mrs Mc Whorner's school, 11 46; 'a friend to Missions,' 7 50		213 65	
<i>Pby. of Transylvania.</i>		<i>Pby. of South Carolina.</i>			
Lebanon ch. mo. coll. 6 30; Hanging Fork ch, 61; Danville ch. add'l, 10	77 30	Willington ch, Abbeville district			
<i>Pby. of W. Lexington.</i>		10 00			
Frankfort ch. mo. colls.	5 55	<i>Pby. of Bethel.</i>			
<i>Pby. of Ebenezer.</i>		Purdy ch, ann. contrib. 49 04; Concord ch, ann. contrib. 11 50; Bethesda ch, 12			
Springfield ch, 15; Hinckston ch, 1; Covington, Ky. J M Preston, don. 20	36 00	72 54			
SYNOD OF VIRGINIA. <i>Pby. of</i>		<i>Pby. of Harmony.</i>			
— Mrs Mildred M Lewis	5 00	Sumpterville ch, 'a member,' 5; Beaver Creek ch, ann. coll. in part, 21; Harmony ch, 50; Brewington ch, 12 50; Hopewell ch, 33 75			
		122 25			
		<i>Pby. of Charleston.</i>			
		Columbia ch. mo. con. colls. 70; Charleston 2d ch. mo. con. colls, 42; mo. con. 2d of Nov. 36 20; mo. con. 4th Jan, 39 15; mo. con. 1st Feb, 42 75; mo. con. 1st March, 30 50; mo. con. April, 55 50; ann. coll. 127 56		443 66	
		<i>Pby. of Georgia.</i>			
		Savannah 1st ch. mo. con. colls. 54 22; Bryan Co. ch, Ga. 40			
		94 22			

<i>Pby. of Hopewell.</i>	
Lincolnton ch, Ga. individ's to ed. J. Darby, 10; Milledgeville ch, 65; Athens ch, 100; Augusta 1st ch. sch. sab. juv. miss. soc. ann. coll. for sup. of two children in India, 50; Lincolnton ch, 13 25; Mount Zion ch. mo. con. colls, 40; Augusta ch, 6 mos. mo. con. colls. 32; Thyatira ch, 9 07	319 32
<i>Pby. of Flint River.</i>	
'A Minister,' a New Year's gift, in which every member of the family contributed	10 00
<i>Pby. of Florida.</i>	
Quincy ch. and sab. sch	57 03
<i>Pby. of Cherokee.</i>	
Roswell ch, 32; mo. con. colls, 45	77 00
	<hr/> 1419 67
From which deduct amount previously acknowledged as from Synod of S. C. and Geo. without churches being specified	437 71—981 96
<i>SYND OF MISSISSIPPI. Pby. of Mississippi.</i>	
Salem ch, 175; Natchez ch, mo. con. 131 80; sab. sch. 13 45; mo. con. 156; sab. sch. 17; Zion ch, 4; Ebenezer ch, 8; Union ch, 5	337 00
<i>COLLEGES AND SEMINARIES.</i>	
Princeton Theo. Sem. Miss. Bible and Tract soc.	43 00
<i>LEGACIES.</i>	
Allentownship, Pa. Daniel Mohler, his part yearly annuity, under will of Jas. Graham, dec. 13 87; '—' C H Laneaux, executor of Mrs. A. Caldwell, 7 50; Salem, O. estate of D Edmonston, dec. 30	51 37
<i>MISCELLANEOUS.</i>	
Cazenovia, N Y, E D Loomis, 5; Norwich 1st ch, N Y, mo. con. 15; '—,' a lady,' for	

the Indians, 10; for the Jews, 5; '—,' a friend of China, 10; 'a friend,' for Texas, 300; from miscellaneous, for Am. Indians, 355; New Brunswick, N J, Rev J J Jane-way, D D, 500; '—,' 'a friend,' 2; Schenectady, N Y, 'a subscriber to the Presbyterian,' 7 50; '—,' Mr. Wilson, 60 cts	1240 10
	<hr/> \$10,468 40
<i>Less.</i>	
Expenses of Agency Synod in Ohio Returned to soc. of Inquiry, Oakland coll. on money loaned to Board without interest	76 50
Discounts and counterfeit bills since May 1, 1845	150 00
	<hr/> 186 65—413 15
	<hr/> \$10,055 25

<i>Donations in clothing, &amp;c.</i>	
N Y 1st ch, ladies' sewing soc, clothing for the Choctaw Mission, valued at	46 00
N Y, Rutgers-st. ch, ladies' miss. soc, 1 box clothing for Chippewa Mission, valued at	126 00
N Y, Chelsea ch, lad. miss. soc, 1 box clothing for African Mission, valued at	50 00
Two ladies, clothing left at Miss. House for Iowa Mission	10 00
Two ladies, clothing sent to Mission House for the African Mission, valued at	30 00
Scrub Grass ch, Pa. female miss. soc, 1 box clothing for Iowa Mission, valued at	112 00
Bethel & Ebenezer chs, Pa. female assoc, 2 boxes clothing for Iowa Mission	84 00
Silver Spring ch, Pa. ladies' assoc, 1 box clothing for Iowa Mission	150 00
Unknown, 1 box clothing for Iowa	78 00
New Brighton ch, fem. miss. soc, 1 box clothing for Iowa Mission	45 00
Oxford, Pa. ladies' sewing society, 1 box clothing for John Bemo of the Seminole Mission Georgetown, D C, from 'a lady,' a bed quilt, valued at	7 00

Note.—Of previous acknowledgments from the 2d ch, Albany, N Y, was \$30 to con. E H PEASE l. m.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of \_\_\_\_\_ dollars in trust, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

*Honorary Directors for life* may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00:

THE

# DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

JUNE, 1846.

No. 6.

## Board of Domestic Missions.

For the Domestic Missionary Chronicle.

### DEVOTING A FIXED AND REGULAR PORTION OF ONE'S INCOME TO CHARITABLE USES.

In reading the biography of the most eminently pious, and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious, and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those, who made a *tenth* the fixed proportion of their alms-giving was: Lord Chief Justice Hale, the Rev. Dr. Hammond, the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until for himself, he found it too little, and observes: "I think, however, that it is as likely a proportion as can be prescribed, and that devoting a *tenth part* ordinarily to God, is a matter that we have more than *human* direction for. Doddridge was another instance of this kind. "I make a solemn dedication of *one-tenth* of my estate, salary, and income to charitable uses, and I also devote to such uses, *an eighth* of every thing I receive by way of gift, or present." A *fifth part* was the fixed proportion of Archbishop Tillotson, and Dr. Watts. A *fourth part* was the proportion, constantly given by Mrs. Bury, the wife of the eminently pious, and useful Rev. Mr. Bury. Her husband, in his account of her life, says: "She thought it was reasonable, that such as had no children, should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate," says that excellent female, "*half* of my yearly income to charitable uses, yea, *all* that I have, beyond the bare conveniences and necessities of life, shall surely be the Lord's." Such too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon:—"All things considered, there have not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious

character of the son of God might be better applied;" that, "*he went about doing good.*" The list might be extended to those who have lived since, to many of our own age, and in our own country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence, and cheerfulness would they perform this Christian duty? How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive." K.

### EXTRACT FROM A LETTER OF AN AGENT OF THE BOARD.

We publish here a short extract from an interesting letter received from the Agent of the Board in Western Pennsylvania and Ohio. He has had some opportunity from actual survey, of forming a judgment of the great importance of Domestic Missions and the pressing demand there is for greatly increased efforts in this work on the part of the Churches. We commend his just and striking remarks to the serious attention of all our Ministers and Churches. Ed.

... In conclusion, permit me to say, that from what little of the field I have seen, I am fully convinced, if ever there was a time, when we, as Presbyterians, should come up "to the help of the Lord against the mighty," *now* is emphatically *the time to work*. We have too long been slumbering over the interests of our beloved church, and of our own country. Look at the fearful progress of error during the few years past. The teachers of these abominations, with their followers, will not only pass mountains, and valleys, and endure almost incredible hardships to make one proselyte, but they are *systematic*, and *united* in their efforts; and when funds are needed for the accomplishment of their ends, it is meted out with a liberality worthy a better cause; hence the ama-

zing success in many places, and in places of great and growing importance, where had the Christian Church done her duty, might now be seen, instead of the blood-stained banner of the "man of sin," permanently planted the standard of Jesus Christ; and beneath its wide-spread folds, might multitudes of souls have taken shelter, who are now under the galling and soul-destroying dominion of anti-Christ. In the great, and growing West, wherever the eye rests, you behold their stately edifices, their schools, and colleges, and nunneries springing up, as if by magic; laying deep their foundations, secretly, yet faithfully executing their plans; and from these poisoned fountains, sending forth streams of death on every side. How then is this desolating tide to be rolled back? How is the peace, the security, the prosperity of the Church to be secured, our institutions to remain fountains of purity, and our blood-bought rights to be handed down unimpaired to the latest posterity? Surely not in the poor way we have heretofore discharged our duty, in reference to the destitutions of our own beloved country, and the waste places of Zion. We must act *vigorously, systematically, with unbroken, undivided rank*, if we would do efficiently our part of this great work. The sentiment once uttered by a great statesman, is applicable, and with great force to us as a Church: "United we stand, divided we fall." In this great work, *union* is of special importance. There must be no divided action, and no hanging back, if we would do our work well. Let then, the Presbyterian Church, as an important part of the great Protestant Church, determine, in the strength of her divine master, that she will more faithfully discharge her duty in all her relations, and especially in those pertaining to the extension of her Master's kingdom in these United States, and to the

eternal interests of our rapidly increasing population. True, we are not permitted to go forth to the field of conflict with carnal weapons. God has prepared for us an armour, and given us instructions how to use it. He has told us how his kingdom is to be extended, and souls are to be saved. The Gospel of his Son must be preached, faithfully, earnestly, affectionately, perseveringly. Men of God must be sent forth to declare to their perishing fellow men the glad tidings of salvation through Jesus Christ. Churches must be organized, and the waste places of Zion supplied, and all the instrumentalities of God's appointment must be put into vigorous operation. *This is the work of Domestic Missions.* And how is this great, this all-important work to be carried forward, if the Churches either fail to do their duty, or do it only in part? If we would have this work go forward with energy, and to meet in any measure the exigencies of our country, the Churches, favoured with the Gospel, and the means of grace, must be found much engaged in prayer. They must bring this great cause frequently and constantly before the mercy-seat, and with their prayers, as they are able, they must bring their offerings into the Lord's treasury. When this shall be found universally in our churches, when they shall be thus engaged cordially, and unitedly in spreading the Gospel through our whole land. Then may we confidently expect God's blessing; and our beloved Zion will raise her drooping head, and her children will shout aloud for joy; and then will the streams of salvation flow through our land. The missionaries of the cross, bearing the messages of mercy, will be sent into all portions of our widely extended country, and "the wilderness, and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose."

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## LETTERS FROM MISSIONARIES.

### Kowa.

FROM A MISSIONARY IN IOWA CITY:

*Importance of Iowa as a missionary field—Increase of population—Organization of a new church, &c.*

Iowa is constantly increasing in importance as a missionary field. Our towns and villages continue to increase in number and population. The country is rapidly filling up in every direction. A steamer rarely stops at any of our towns on the large rivers, without landing more or less emigrants for the interior. Last fall I took a missionary tour, in the north, travelled some seventy or eighty miles over counties, in which I had itinerated three or four years since, and found large praries then vacant, now almost entirely covered with farms. In Jackson county, where at that time there was not a

Presbyterian, so far as I knew, I found in one neighbourhood ten or twelve families, with the prospect of a rapid increase. I spent the Sabbath with them, preached several times, and in compliance with their repeated and urgent requests, organized them into a church, ordained and installed two elders. Now, said they, can you not send us a preacher? If we only had some one to dispense to us regularly the word and ordinances, we would be satisfied. This is in an important neighbourhood, where a minister is much needed. I know of no region in the Territory, where a pious, efficient minister could do more good. Indeed, nearly one third of our churches lie north of this, where we have never had a settled minister, and some of them the most promising in the Territory. The church in this place is constantly increasing in

numbers, and general influence in the community. We occupied our new church building, for the first time, in December last. It has created a new interest in our favour, our congregations increased at once, at times overflowing, and considerable seriousness has prevailed in our assemblies.

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FROM A MISSIONARY IN SCOTT COUNTY.

. . . . On my return to this field after a long absence, I received the hearty welcome of many of the followers of the Saviour in these ends of the earth. I found them ready to co-operate with me, in supplying with the word of life the desolations of Iowa. On visiting those neighbourhoods, where I had, in the first settlement of the country, gathered congregations, I found much that was calculated to discourage, and some things that were very painful. For nearly two years some of these places were left entirely destitute of evangelical preaching, and were overrun with Mormonism, Cambellism, and other destructive errors. I had laboured, according to the "grace given me," to reclaim those who have fallen into dangerous errors, and to strengthen those who appear to be building on a good foundation. The result of these labours can now be known only in part. They have been performed in a season of the year most unfavourable for passing from place to place, and during a period when sickness and death were met in all directions. I have myself suffered much from the sudden changes in the weather, and have at times during the winter been threatened with serious indisposition. Our meetings have been well attended. A new interest has been awakened in the cause of Sabbath Schools, and of common schools, and in the cause of temperance.

There are five or six counties in Northern Iowa, adjoining this, without a minister of our order. Who at the East will come, and occupy this extensive and important field? Surely the Presbyterian Church should be represented, and well represented in this wide field. In view of the past, and the opening prospects for the future, I feel encouraged. Let the friends of missions remember Iowa.

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Illinois.

FROM A MISSIONARY IN WASHINGTON COUNTY.

*The want of good ministers.*

. . . . It is painful to contemplate the want of ministerial labour of the Presbyterian order in all Southern Illinois. My nearest brethren in the ministry are two, each *thirty* miles distant to the north, one about forty miles distant, and another between *fifty* and *sixty* miles; while to the west and south-west to the Mississippi river,

distant from forty to fifty miles, and from north to south more than one hundred miles, there is not to be found a solitary minister of our order. Yet this wide-spread desolation is sprinkled over with Presbyterian families, planted at different distances from each other. In this isolated state, families have grown up from infancy to manhood, without ever hearing a sermon from a Presbyterian minister, and not a few without hearing a gospel sermon from any preacher. Many, despairing of ever enjoying the Gospel, in a church of their own order, have joined other denominations; and several feeble churches, left altogether without ministerial care, have been broken down, or have gone to other denominations. I could mention several painful instances of this. Through these wide-spread moral wastes are scattered many of the lost sheep of the house of Israel, who surely should be cared for, and looked after. And however faulty Presbyterians may be, in fixing their settlement without respect to the enjoying of Gospel privileges, God may have designed it ultimately for good. They may be scattered as the seed of the church, a nucleus around which churches may be gathered, if the church is faithful to herself, and to her head. This work can be performed only by itinerants. And to do it well, their support must be secured without depending on the people. We need here at least two faithful missionaries, full of the Holy Ghost, and of faith, who can go forth unembarrassed, through the length and breadth of these wide-spread moral desolations, and search out the lost sheep, bring them back to the pastures, feed them, and if possible, erect a fold around them, that they may stray no more.

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Indiana.

FROM A MISSIONARY IN VANDERBURG COUNTY.

*Revival of Religion.*

It is a matter of heartfelt gratitude to God, that we are enabled to record a precious season of grace, as having been recently enjoyed by our Church, and people. During the last six months our congregations have steadily increased, and a gradually increasing interest has marked the attention of our hearers. Many indications were afforded of the prevalence of a spirit of prayer among our members, and some individuals were awakened, under the regular preaching of the Gospel. These encouraging facts induced us to commence a special, protracted meeting, with the assistance of two of our brethren. The meeting was continued for a number of days. From the commencement, a spirit of earnest solicitude, and importunate prayer possessed the hearts of God's people. Parents solicited an interest in the prayers of the Church for their children, wives for their husbands, pious friends for those

who were still unconverted, and far from Christ. These prayers, we have abundant evidence, did not remain long unanswered; a spirit of deep and anxious inquiry among those, thus prayed for, and among others, was soon manifested. The inquiring meetings were marked from day to day with new cases of deep, pungent conviction of sin. The prevailing characteristic of this conviction was, that of shame, and self-abhorrence for the long abuse of God's goodness and mercy. The result thus far has been, *thirty-seven* have been added to the Church on examination, many of whom are heads of families. The interest still continues; from *fifteen* to *twenty* are now under deep impressions. Much might be said of the opposition we have had to meet, from the members of other religious denominations, of the influence they have brought to bear on the subjects of the work, and of the gross misrepresentations that have been made of the doctrines of our Church. But we feel no disposition to reflect on others, but would be humble and thankful to God for his great goodness to us. I cannot forbear to mention one or two pleasing facts connected with this revival, and I feel the more disposed to mention them for the encouragement of my brethren in the missionary field. Very many of the hopeful converts trace their first serious impressions to some ministration of God's truth, enjoyed by them within the last two years. To the inquiry put to one, when she was brought first to feel much on the subject of religion? the reply was, Sir, two years since, you preached a sermon from the text, "Lord, I believe, help thou my unbelief." It went to my heart, and made me feel my guilt, and danger. Another said you preached a sermon fifteen months since, under which, both my mother and myself were awakened. And in answer to the same question, when were you first awakened? Another, bursting into tears, said, nine months since, when I came into your Sabbath-school, the prayer for the teachers led me to think as I had never thought before. These are only a few of the cases of this kind that occurred. To me it has been a source of unspeakable joy and gratitude to God, to have such evidence, that past efforts, of the success of which at the time, I almost despaired, were not lost, and that our Sabbath school, in respect to which, I was at times discouraged, partook largely of the blessing. Among the professed converts are *five* of our Sabbath school teachers, and our Librarian, a young man of great promise and much influence. And in view of such facts, what sweet encouragement have we for faithfulness in our work, and firm reliance on God's promise? "In the morning sow thy seed, and in the evening withhold not thy hand." . . .

## FROM A MISSIONARY IN JOHNSON COUNTY:

*Influence of sound Presbyterianism.*

. . . . One thing of interest here is, the growing attention to the subject of the education of the rising generation, as seen in the dissemination of books, and the strong desire for schools of a high order. Presbyterianism has never before had so commanding an influence in this region as at the present time. Mormonism, Campbellism, and similar dangerous, delusive errors have almost disappeared. If we had but the men, and the means, there is no doubt in my mind, the religious, and the literary destiny of this whole region, might be shaped and controlled by the safe and salutary influence of truth. Yea, more, I verily believe, that this whole Mississippi valley is susceptible of being moulded and fashioned by the piety, and intelligence of Presbyterianism under God's blessing. What a great, what a noble work would this be? What a salutary influence would it exert on the destinies of our world? The men and the means that are operating, are doing a vast work now. If these were doubled, with the Divine blessing, this solitary wilderness would soon be vocal with "the high praises of Jehovah." . . .

## FROM A MISSIONARY IN DECATUR COUNTY.

*Romanists.—The Bible a sealed book.—Great need of instruction, &c.*

. . . . In addition to my regular charge, I have one or two other places, where I preach stately on week days and Sabbath afternoons, where the voice of a minister of our denomination had never been heard before I visited them. These places are in a large field, lying south-east of my residence, and settled mostly by Germans. They are Romanists, and Lutherans, but little difference in their morals. Very little can be done among them by preaching. I procured and distributed some German tracts. They met with a cordial reception by the Lutherans. But it is otherwise with the Romanist. He is reluctant to *receive*, and more reluctant to *promise to read*. Of one such with whom I met, I inquired if his priest prohibited his reading such books? but could get no definite reply. I repeated to him the Scripture injunction to "Search the Scriptures," told him this was the rule by which he must *test* every thing, and whatever I said to him, or gave him to read, I wished him to bring to this touchstone. But, alas! alas! the Scriptures are a sealed book, the fountain is closed, and the streams are necessarily dried up. Most of them are giving their children an English education, which, it is fondly hoped, will make the next generation more accessible than the present. Without much reflection, we are prone to think

that ours is a *Christian* nation, in such a sense, as to furnish for the people belonging to it, ground of hope for happiness at God's right hand. But almost every where in our land, we find at our very doors, errors as fatal to the interests of the soul, as any that exist in heathen countries. How important that the Church should feel its responsibility, and the pressing necessity, if these millions are to be saved, of acting on the rule of our blessed Master, "I must work the work of him that sent me while it is day, the night cometh, when no man can work."

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### Ohio.

FROM A MISSIONARY IN HANCOCK COUNTY.

*The history of a church in a new country.*

The history of this little church is somewhat interesting. It is situated in the eastern part of this county, and was composed originally of members from the Covenant secession, Associate Reformed, and Presbyterian churches, the majority being of the Presbyterian church. There not being a sufficient number of any one of these classes of people to form a church, they agreed to unite in a Presbyterian church, under the care of the Presbytery of Maumee, and use the psalmody which all could use, Rouse's version of the Psalms of David. They were organized in the year 1841, and numbered, at the time of their organization, about *eighteen* members, and they have continued united and harmonious among themselves. They now number *forty-seven* members. The additions during the last summer have been of the most encouraging character. Three whole households were dedicated to the Lord, besides several other heads of families. Thus has the Lord been manifesting to that people some precious tokens of his presence. Two communion seasons held during the last summer were of a highly interesting character, and truly encouraging. "We have learned," said one of the elders to me, "not to despise the day of small things."

*How to build a House of Worship with small means.*

This little church has succeeded well in building themselves a house of worship. It is a hewed log-house. They preferred one of this character, because they could build it with their own hands. They have met in a body, and work at it from time to time, until they have it now well nigh completed. It will be a comfortable small house, although rough, and of back-woods fashion. Might not many a feeble church follow this example, who are now labouring under all the inconvenience of the want of a meeting-house? Thus, no doubt, might many a church provide themselves with a church-building, and feel themselves none the poorer for it, and be put to but little trouble in

effecting it. The E. V. church felt their poverty, but wanted a house of worship, and they have now got one; and I shall not soon forget the expression of satisfaction, that marked every countenance in that little congregation the first time they assembled in this little church building, although at the time it was not fully enclosed. It seemed to indicate that the prayers going up from the people of God were, "As thou hast given us a house in which to pray, so give us hearts of prayer." This is the first meeting-house of any kind that has been erected in that part of the country, and it seems to be the means of calling many together who otherwise would not come within hearing of a preached Gospel. This church now begins to command an influence in the different surrounding neighbourhoods, and, with the blessing of God, will continue to be a growing church. May the Lord speed forward his work in the midst of them.

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FROM A MISSIONARY IN MIAMI COUNTY.

*Encouragement to Labour.*

. . . . The attendance on public worship has increased to double what it formerly was, and the attention and solemnity are more strongly marked. The prayer meetings have been well attended, and the tone of piety in the members appears to be elevated. *Eight* have been received into communion with the Church, one of whom is a very promising young man, who has commenced a course of study with a view to the ministry. There are at the present time several who are inquiring with interest, and who, I trust, will soon be found decidedly on the Lord's side. If the Lord prospers us, we will soon need no further aid from the Board, but will be able in our turn, to aid in sending the Gospel to others.

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FROM A MISSIONARY IN MADISON COUNTY:

*Communion Seasons.*

About the middle of February we had a Communion Season in the church here, where I reside. Although the weather was very unfavourable, our congregations were good; and on the Sabbath more came than could be accommodated in the house. There was much deep and solemn feeling, which has continued to the present time. Our house is now full every Sabbath, and solemn attention is paid to the word. We indulge the hope, that good seed has been lodged in more than one heart, which with God's blessing will spring up and bear fruit.

About a month since we had a communion season also in the S— church, and a meeting for three days connected with it: There also we had evidence, that the Spirit of God was moving on the face of the waters. There was



the most deep and solemn attention during the whole meeting. During this meeting I ordained an Elder, who had been previously elected to that office. Four members were received, others will probably unite at our next communion season.

### Pennsylvania.

FROM A MISSIONARY IN LUZERNE COUNTY.

#### *Encouragement to Labour.*

The sacrament of the Lord's supper was administered on the third Sabbath in March, when six were received as members of the Church. It is expected several more will apply at our next communion; these are the first fruits of my labours here. Some young females are serious, some are *hoping*, and bearing fruit, meet for repentance. Some of our young men, members of the Bible class, are improving in knowledge, and some are serious. The attendance on the preached word, is gradually gaining. The attention is more fixed and interesting, the prospect encouraging, although there needs a *mighty* work here. The spirit of all grace, can alone supply our spiritual wants. Our Bible classes, I think, are growing in the estimation of the people, and they almost involuntarily, are unconsciously becoming attached to the exercises. God has been pleased to bless this instrumentality to a number of souls. The number that attend is increasing. Sabbath schools are more appreciated, and better attended. Three small libraries have already been procured, and I hope another will soon be obtained. These schools, I trust, will be nurseries of piety, intelligence and purity. We have had really a little revival; Christians have been wakened up, and sinners have been hopefully converted. But there is still much, very much to be done here.

*Review of the year—Much has been done—  
Hope for the future.*

In reviewing the year, I think I can see much has been effected. I have preached *one hundred and thirty* sermons; have visited about *five hundred* families, have put in circulation *one thousand* volumes, and *fifty thousand* pages of tracts, with *one hundred and twenty-five* Bibles, and *two hundred and fifty* Testaments, sufficient, I trust, to give some valuable information. All this, besides travelling some *three thousand* miles, God has in kindness, enabled one of his poor Missionaries to perform. Thus we fondly hope much good seed has been sown, which in God's time, will produce a harvest, according to his own sweet promise: "In due season we shall reap, if we faint not." Gal. vi., 9. O what a rich promise! How perfectly adapted to the care-worn, sometimes disconsolate, and almost desponding servant of God? The spirit, cheerfully says, Be not discourag-

ed, weary not in well doing, for in *due season, we shall reap*, if we faint not, but continue diligent and faithful. How true the words of the Psalmist: "Like as a father pitieth his children, so the Lord pitieth them that fear him, for he *knoweth our frame, He remembereth that we are dust.*" Hence His word is so perfectly levelled to our circumstances and susceptibilities. Truly I can sometimes affirm with Paul, "When I am weak then am I strong." And again, "I can do all things through Christ that strengtheneth me." Oh, the sweetness of this experience! To wear out in the service of such a master. What a boon! What a privilege!

FROM A MISSIONARY IN CARBON COUNTY.

#### *Importance of early religious instruction.*

. . . . I will mention an incident, in the course of my ministerial labours here, which strongly illustrates the importance of early religious instruction. I was called, some months since, to visit a man, the father of seven children, who lived in the forest, some distance from any other house. He was declining rapidly with consumption. I soon learned from him that he had been an intemperate man, and had brought himself to his present poverty by alcohol, and its attendant vices. I questioned him on the way of salvation through faith in Christ, and found he had an intelligent view of it. He had attended no church for many years. But I soon learned, that he had a *pious mother*, who, when a boy, had instructed him in the Holy Scriptures, and had prayed with him. These truths, taught him by his good mother, he had not forgotten, and now, after forty or fifty years had passed, the fruits of her labour began to appear. Before I came to see him, he had sought the forgiveness of his sins through the atoning merits of Jesus Christ. I prayed with him, that the seed of divine truth, sown in his heart might not be lost. When I arose from my knees, I saw sitting at the foot of the bed an old lady bathed in tears. I soon discovered it was the sick man's mother, who had come many miles to see her wayward son before he died. I visited him again, and he died, as we had reason to hope, a child of God. How it rejoiced the heart of that good old lady, to hope that her early efforts for her son, had not proved in vain, although the seed had remained long buried! O that I could speak to all Christian mothers and tell them how important it is, even to their own happiness in future life, that they train up their children, in the nurture and admonition of the Lord, and after they leave the parental roof, however reckless and regardless of religion they may be, that they follow them with their prayers, such persons who have gone far away from the institutions of religion, are now often reached, through the instrumentality of our Board of Missions.

## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN APRIL, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		
Hamilton Union ch, 2 00; Albany 2d ch, 230 93	\$232 93	
<i>Pby. of Columbia.</i>		
2d ch, Windham, 14 00	14 00	
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		
Windsor ch, mo. con. 18 09; don. of Rev. Adam Craig, 5 00	23 09	
<i>Pby. of Ogdensburg.</i>		
Hammond ch, 4 33	4 33	
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		
Liberty ch, 23 00; Monticello ch, 17 50	45 50	
<i>Pby. of Bedford.</i>		
Red Mills ch, 5 00	5 00	
<i>Pby. of Long Island.</i>		
Southampton ch, L. L. 26 00	26 00	
<i>Pby. of New-York.</i>		
1st ch, New-York, in part, 2555 00; Presb. ch. on University Place, New-York City, 593 00; Rutgers-st. ch, in part, 127 00; 1st ch, New-York, add'l, 86 00; Rutgers-st. ch, add'l, 34 50; S. Thompson, N. Y. 5 00; Jamaica ch, 62 29; Nyack ch, 27 05; Jersey City ch, 47 91	3537 71	
<i>2d Pby. of New York.</i>		
Scotch Presb. ch, viz.: John Johnson, 100 00; R. Irvin, 50 00; William Post, 50 00; Robt. Carter, 50 00; Andrew Foster, 30 00; cash collection, 160 27	440 27	
<i>Pby. of Elizabethtown.</i>		
2d ch, Elizabethtown, 133 25; New Providence ch, 15 00; New Vernon ch, 20 00; Liberty Corner ch, 19 00; Plainfield ch, 14 00; Mt. Freedom ch, 8 00; Rahway ch, add'l, 100 00; Lamington ch, add'l, 19 50; Perth Amboy ch, 50 00	383 75	
<i>Pby. of New Brunswick.</i>		
Titusville ch, 50 00; donation of Rev. J. J. Janeway, D. D. 200 00; Freehold 1st ch, 8 61; Village ch, Freehold, 5 00; Benjamin S. Holt, of Pennington cong. 5 00, through Rev. George Hale; Treas. of Pby. 346 66	615 27	
<i>Pby. of West Jersey.</i>		
Millville ch, mo. con. 40 00; Blackwood Town ch, mo. con. 9 00; Salem Cong. to con. their pastor, Rev. James J. Helm, an hon. mem. 57 00; Presb. ch, Cold Spring, Cape May, fem. dom. miss. soc. 25 00; legacy of Mrs. Rachel Bishop, dec. 12 00; 'a friend to missions,' 8 00; Pittsgrove ch, 22 50; Burlington ch, Rev. C. Van Rensselaer, 100 00; Mrs. Van Rensselaer, 20 00	293 50	
<i>Pby. of Newton.</i>		
Allen Township, ch, Pa. 5 00; Easton ch, Pa. 100 00; Blairstown ch, N. J. 13 00; Middle Smithfield ch, Pa. 6 00; Lower Mt. Bethel ch, 32 11	156 11	
<i>Pby. of Luzerne.</i>		
Kingston ch, 10 29; Beaver Meadow ch, 16 00	26 29	
SYNOD OF PHILA. <i>Pby. of Phila.</i>		
Union Presb. ch. mo. con. \$10 of which is from a lady, 14 31; fem. tract soc. of Central ch. 20 00; Tenth ch, Phila. Mrs. Spencer, 10 00; Sixth ch, Phila. cash, 121 42; Rev. Dr. Jones, 20 00; J. M. Harper, 10 00; Wm. S. Bayd, 20 00; Jas. N. Dickson, 100 00; Second ch, 'a member,' per Rev. Dr. Cuyler, 50 00; Cohocksink ch, 35 00; Ninth ch. miss. soc. 22 58; North ch. mo. con.		
35 13; Second ch, Wm. R. Thompson, 5 00; Central ch, Simon Colton, 5 00; Tenth ch, Robert Earp, 50 00; Don. of Wm. Nassau, sen. 5 00	523 44	
<i>Pby. of Newcastle.</i>		
Doe Run & Coatesville chs, Pa. 13 50; Upper Octorara ch, Pa. 14 00, Wilmington ch, Del. add'l, 30 00; Oxford ch, Pa. 50 00	107 50	
<i>Pby. of Donegal.</i>		
Ladies' soc. of the English Presb. ch, York, Pa. 25 00; Donegal ch, 15 00; Churchville ch, Md. 35 00	75 00	
<i>Pby. of Baltimore.</i>		
2d ch, Washington City, D. C. 3 50; New Windsor ch, Md. 23 00; Frederick ch, Md. 2 00; Bladensburg Md. ch, 5 91	34 41	
<i>Pby. of Carlisle.</i>		
Williamsport ch, Md. 5 00; Carlisle ch, bal. of last year, 1 00; Upper & Lower Path Valley chs, 74 37; Bedford ch, Mr. James Rea, 4 00, Miss Mary Rea, 3 00, and Mr. John Rea, 2 50	89 87	
<i>Pby. of Huntingdon.</i>		
Spruce Creek, Cong. 40 09; Little Valley ch, 46 75; Shaver's Creek ch, 65 00; Spruce Creek ch, 'ladies' sew. circle,' 15 00; Newton Hamilton ch, 10 50; Millfintown and Lost Creek Congs. 50 00; Lower Tuscarora ch, 51 00; Hollidaysburg ch. mo. coll. 43 90; Alexandria ch, ladies' assoc. 50 05; do. 'friend of missions,' 6 00; Shirleysburg ch, 15 00; East Freedom 'Friends of Presbyterianism,' 4 00; Presbyterial coll. in Sinking Valley ch, Pa. April 15th, 12 37; Waynesburg ch, 24 00; Aughwick ch, 25 00, Donation of Rev. David Hull of Nippenose ch, 7 50	471 16	
<i>Pby. of Northumberland</i>		
Milton ch, bal. 6 00; Great Island ch, 30 00	36 00	
SYNOD OF PITTSBURGH. <i>Pby. of Blairsville.</i>		
Kittanning ch,	14 00	
<i>Pby. of Redstone.</i>		
Clarkesburgh ch, Va.	10 00	
<i>Pby. of Erie.</i>		
Mercer ch, Pa. bal.	3 25	
SYNOD OF OHIO. <i>Pby. of Zanesville.</i>		
Paid by the Treas. of Pby. to a miss.	50 00	
<i>Pby. of Coshocton.</i>		
Unity ch, Ohio,	11 00	
<i>Pby. of Hocking.</i>		
Mount Carmel ch, Ohio,	2 75	
'SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>		
Findley ch, Ohio, John Ewing for coloured people,	5 00	
SYNOD OF NORTHERN INDIANA. <i>Pby. of Logansport.</i>		
Delphi ch, Ind.	4 40	
' <i>Pby. of Lake.</i>		
Valparaiso ch, Ind.	5 00	
<i>Pby. of Fort Wayne.</i>		
Rev. A. D. White collected in his field,	10 83	
SYNOD OF ILLINOIS. <i>Pby. of Peoria.</i>		
Rochester ch, 7 00; Princeville ch, 6 00	13 00	
SYNOD OF VIRGINIA. <i>Pby. of Lexington.</i>		
Fairfield ch, 9 00; Mount Carmel ch, 5 00	14 00	

*Pby. of Winchester.*

Through J. N. Bell, Treas. of Pby. 75 00, 25 00, 25 00 125 00

*Pby. of E. Hanover.*

Treas. of Pby. paid to miss. 300 00

SYNOD OF S. CAROLINA AND GEORGIA. *Pby. of Ga.*

Mrs. Mary Maxwell of Liberty, Geo., through Rev. C. C. Jones, 30 00

*Pby. of Hopewell.*

Ex. Com. of Miss. of Hopewell Pby. check through John R. Dow, 300 00

*Pby. of Florida.*

Through B. F. Whitner, Esq. Treas. 134 00

MISCELLANEOUS.

Miss Mary Deare, C-lumbia, S. C. to support a miss. in the West, 100 00; Estate of Gen. Dan. Montgomery, dec. of Mahoning Township. Columbia Co. Pa. on ac. of legacy, per Samuel Yorks, Esq. Administrator, through Mr. James Dunlap, 200 00; don. of Rev. Wm. A. McDowell, D.D., 50 00; Trustees

of General Assembly, pro rata of dividend and interest ac. per M. Newkirk, Treasurer, 435 39; 'a widow lady,' Georgia, 50 00; Mr. John Sloan, Fairfield, Ohio, 6 00; Mr. John Wilson of Allen Township ch. Pa. 5 00 846 39

Total, \$9,019 75

THOMAS HOGE, Treasurer.

FOR CHURCH EXTENSION FUND.

Little Valley Cong. Pa. per Rev. D. L. Hughes 5 25  
 Young ladies' benev. soc. of the Presb. ch. of Warsaw, N. Y. per Mr. A. C. McClelland 5 00  
 Upper Octorara ch. Pa. per Mr. T. Stewart 33 00  
 Beaver Meadow ch, Pa. per Rev. James G. Moore 5 00

Total, \$45 25

THOMAS HOGE, Treasurer.

NOTE.—In the report of receipts for February, 1846, there was credited from the *Second ch. Baltimore*, \$106; of this sum, \$50 was afterwards returned at the request of the Session of said church.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN APRIL, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Concord ch, 19 35; Manchester ch, add'l, 13 50; Connellsville ch, 25 50; Sharpsburgh ch, 28 50; Chartier's Creek ch, 15 35; Centre ch, 18 25; East Liberty ch, add'l. 36 00; Sharon ch, 6 00; Lebanon ch. 5 50; Racoon ch, 'a lady,' bal. to con. John Martin, M.D. an hon. mem. 11 00 178 95

*Pby. of Blairsville.*

Blairsville ch, 21 65; Ebenezer ch, 22 43; Bethel ch, 16 10; Donegal ch, 2 00 62 18

*Pby. of Redstone.*

Fairmount ch, add'l, 6 00; Mount Pleasant, 16 50 22 50

*Pby. of Clarion.*

Bethesda ch, 6 42; Mount Tabor ch, 1 60 8 02

SYNOD OF WHEELING. *Pby. of Washington.*

Three Springs' ch, 5 00; Washington ch, add'l, 19 50; Cross Creek ch, in part, 43 55; Pigeon Creek ch, to con. Rev. James Sloan & Mrs. Margaret Sloan, hon. mem's, 101 00; Frankfort Springs' ch, 8 15; East Buffalo, ch, 3 00 134 90

*Pby. of Steubenville.*

New Hagerstown ch, 2 50

Total, \$459 05

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY OF T SYNOD OF OHIO.

FROM SEPT. 1, 1845, TO MAY 1, 1846.

*Pby. of Columbus.*

Hamilton ch, 2 91; Worthington ch, 14 25; Truro fem. miss. 15 05; do. cong. 8 00; Hamilton ch, 7 25; do. fem. miss. soc. 5 00; Truro ch, 7 00; Mount Pleasant, 41 00; Truro ch, 19 25; Hamilton ch, 7 75; Columbus ch, 109 80; do. lad. sew soc. 100 00 337 26

*Pby. of Marion.*

Milford Centre, 21 40; Bucyrus ch, 11 00; Liberty ch, 1 75; Marion ch, 2 00 36 15

*Pby. of Zanesville.*

Cross Roads ch, 2 00; Olive ch, 4 00; Newark ch, 29 37; Rushville ch, 6 00; Rush Creek ch, 2 89; Norwich ch, 5 91; Hebron ch, 6 75; Washington ch, 22 00 78 92

*Pby. of Richland.*

Ashland ch, 14 00; Washington sew. soc. in part, to con. Rev. J. E. Alexander, hon. mem. 30 00; Pleasant Hill ch, 6 00 50 00

*Pby. of Wooster.*

Jackson ch, 6 00; Sugar Creek ch, 48 30; Canal Fulton ch, 15 50; Jeromeville ch, 25cts. Wooster ch, 24 61; Chippewa ch, 1 60; Wayne ch, 4 75; Mount Hope ch, 4 50; Marshalville ch, 4 31; Green ch, 4 00; Springfield ch, 5 00 113 82

Total, \$621 15

THOMAS MOODIE, Treasurer.

## RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN APRIL, 1846.

SYNOD OF CINCINNATI. <i>Pby. of Chilicothe.</i>		<i>Pby. of Palmyra.</i>	
1st ch, Chilicothe,	100 0	Big Creek ch, 15 00; Hannibal ch,	22 75
<i>Pby. of Miami.</i>		<i>Pby. of Potosi.</i>	
Dayton ch, 25 00; amount raised and disbursed under Pby. 390 00	415 00	Amount raised and disbursed in the Pby. 75 00	75 00
<i>Pby. of Cincinnati.</i>		SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Somerset ch, 8 65; Mount Carmel ch, 1 00; Pleasant Ridge ch, 6 75; Monroe ch, 2 55	18 95	Shiloh & Olivet chs,	57 87
<i>Pby. of Sidney.</i>		<i>Pby. of Mullenburg.</i>	
Bellefontaine ch,	4 00	Henderson ch, Ky.	5 00
<i>Pby. of Oxford.</i>		<i>Pby. of Transylvania.</i>	
Amount raised and disbursed in the Pby.	250 00	Ebenezer ch. 6 38; Shiloh ch, 4 92; Columbia ch, 3 20; Bethel ch, 50 cts.	15 00
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		<i>Pby. of W. Lexington.</i>	
Concord ch, 12 50; Salem ch, 2 00; Palmyra ch, 2 20; Monroe ch, 3 80; Bloomington ch, 1 92; Orleans ch, 5 00; Rev. Samuel Hart, 5 00; Bedford ch, 4 00; New Philadelphia ch, 8 67	45 09	Salem ch, 32 00; Walnut Hill ch, 37 25	69 25
<i>Pby. of Vincennes.</i>		<i>Pby. of Ebenezer.</i>	
Carlisle ch,	10 00	Augusta & Sharon chs, 18 00; Flemingsburgh ch, 60 00; Maysville ch, 65 00; Paris ch, Ky. 72 17	215 17
<i>Pby. of Madison.</i>		SYNOD OF WEST TENNESSEE. <i>Pby. of W. Tenn.</i>	
Versailles ch,	9 00	Zion ch, 20 00; Presbytery, 3 00	23 00
<i>Pby. of Crawfordsville.</i>		<i>Pby. of W. District.</i>	
Covington ch,	19 25	Dr. Nelson and others, 8 25; Germantown ch, 6 25; Raleigh ch, 15 00; 1st ch, Memphis, 100 00; 2d ch. Memphis, 17 92; Mount Carmel ch, 76 45; Brownsville ch, 53 51; Union ch, 50 00; Emmaus ch, 31 00; Jackson ch, 25 81; Denmark ch, 74 00; Mount Bethany, 57 95; Somerville ch. 51 95; Rev J Sturdivant and family, 11 50; Mount Bethany ch, 22 25	601 84
<i>Pby. of Indianapolis.</i>		MISCELLANEOUS.	
Franklin ch, 4 93; Hopewell ch, 41 75; New Providence ch, 7 50; Shiloh ch, 2 42	56 60	H. H Hopkins, 5 00; Samuel Hurd, 5 00; J. M. C. Irving, 3 00; R. F. Morton, in part of hon. mem. 27 40; Dr. W. Morton, 5 00; Rev. W. J. Allen, 5 00; Rev. A. T. Graves refunded 59 72; Rev. Sylvester Scone, 100 00; Proceeds at depot, 40 00	250 15
SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>		Total,	
Vandalia miss, soc.	5 00		\$2939 58
<i>Pby. of Sangamon.</i>		<i>Received for the Church Extension Fund.</i>	
Springfield ch, 31 00; Irish Grove ch, 4 80; North Sangamon ch, 16 40; Springfield ch, 38 38; do. J. L. Lamb, 33 12	123 70	From Florence ch, Ala. 13 00; Monroe ch, O. 4 10	17 10
<i>Pby. of Palestine.</i>		WM. GARVIN, Treasurer.	
Palestine Pby.	34 00		
SYNOD OF MISSOURI. <i>Pby. of Missouri.</i>			
Rocheport ch, 4 50; Fayette ch, 4 00	8 50		
<i>Pby. of St. Louis.</i>			
Eagle Fork ch, 4 00; Central ch, St. Louis, 8 25; Second ch, St. Louis, 404 50; do. for particular miss. 25 00; Apple Creek ch, 14 76; Brazeau ch, 8 40; 1st ch, St. Charles, 40 65	505 60		

## FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of \_\_\_\_\_ or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

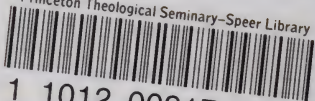


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